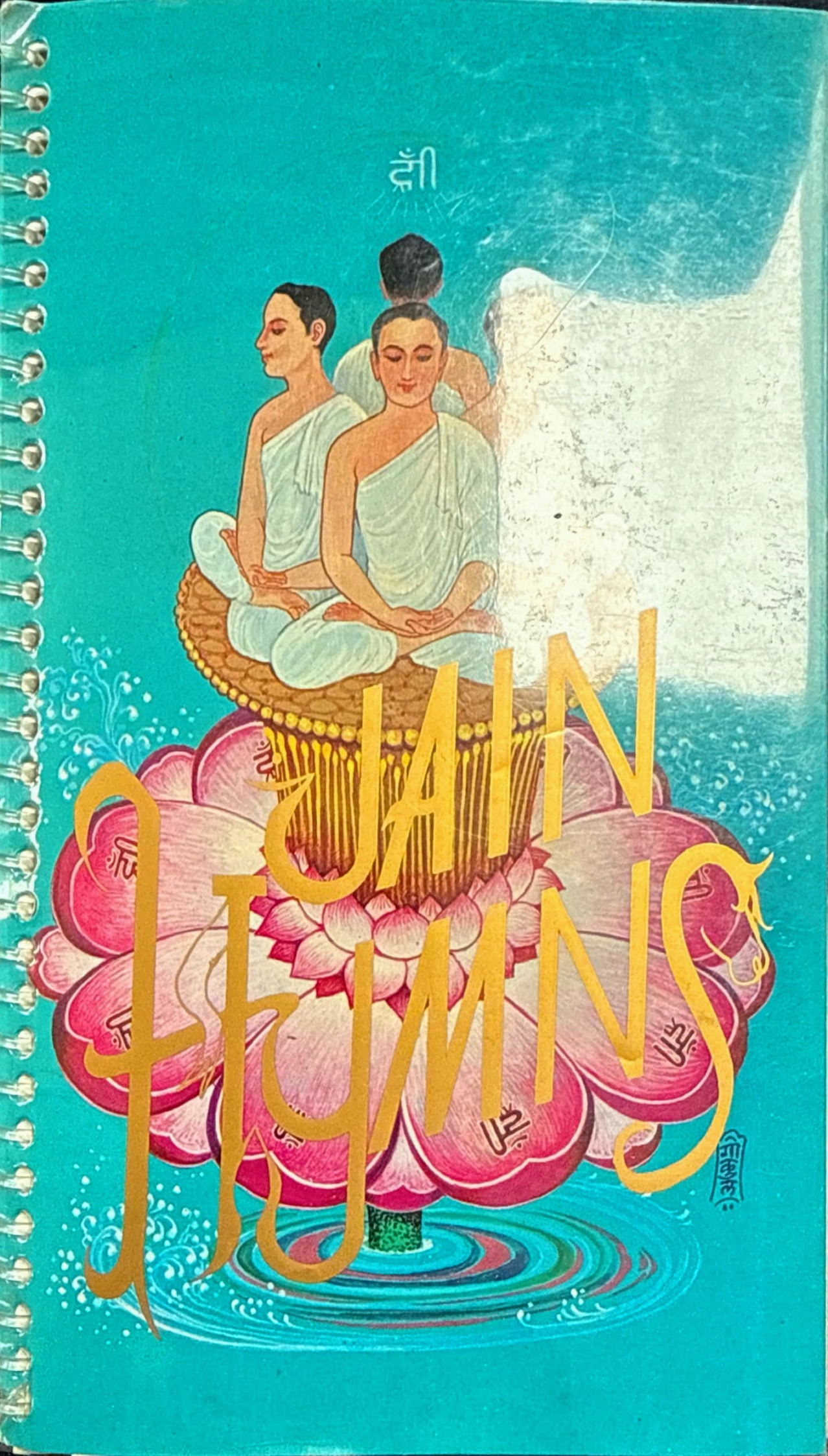

JAIN
HYMNS

Rs. 200/-

THE *HREEM* RITUAL

The meditator perceives in his mind's eye a pleasing, calm ocean rippling with milky foam. In its centre is a red, eight-petalled lotus, each petal marked with the letter *Hreem*. At the centre of this lotus, on the pollen stem, the meditator sees himself seated in the lotus position with a radiating complexion. There the meditator sees himself facing all the four directions, rid of all deeds and dressed in white. Then he feels elixir oozing out from every *Hreem* sprinkling his soul.

The performer of this *Hreem* meditation cuts short the arduous journey in the world with the result that in the third or fourth incarnation, he achieves salvation.

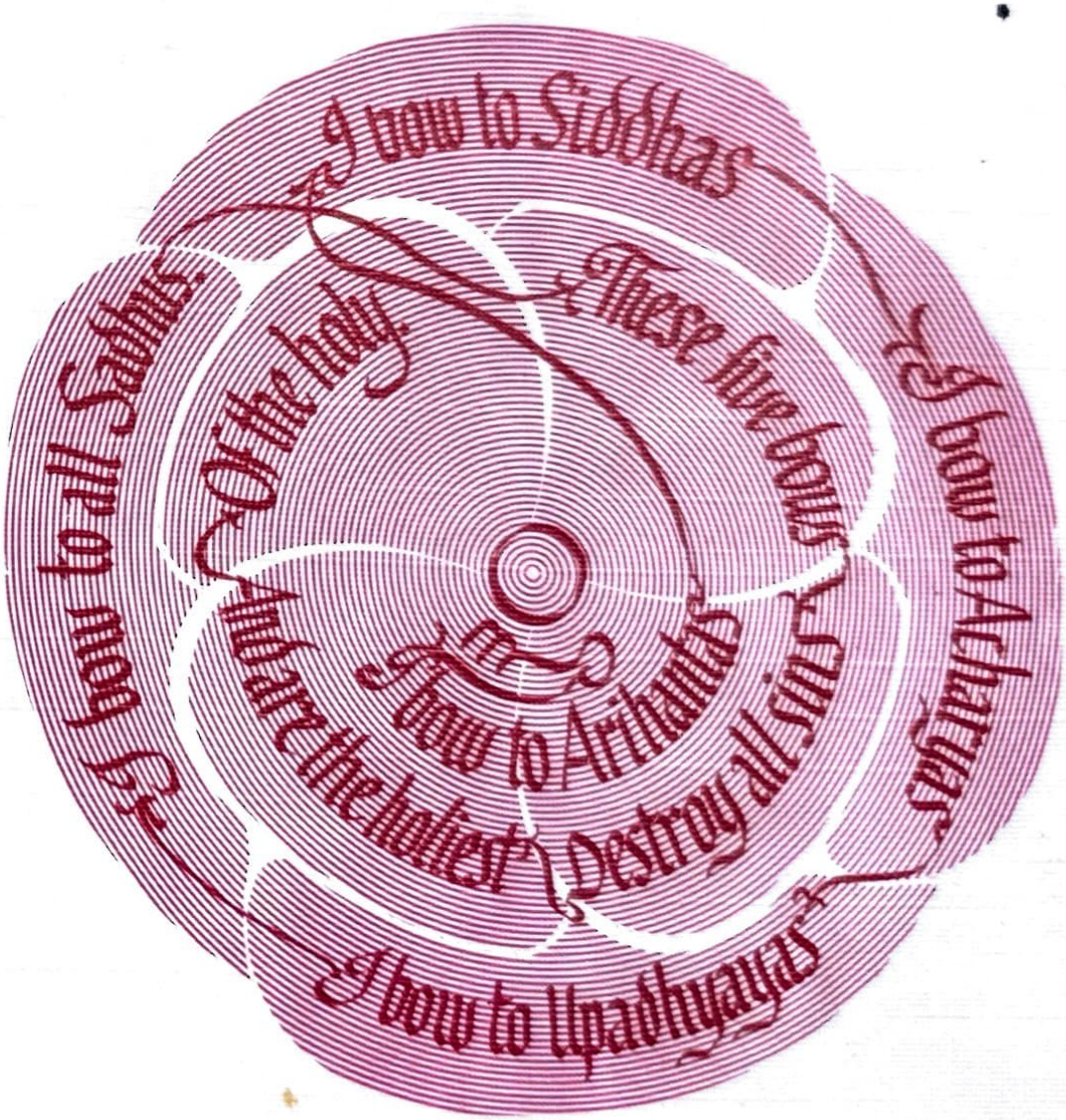
The *Hreem* Ritual is revealed by a great scholar of the 14th century, Shree Jinaprabhasuri Maharaj, in his Mayabeej Brihat Kalpa.

Namaskarswadhyay (1962), pages 10-11 (Gujarati Book).
Publisher : Jain Sahitya Vikas Mandal, Bombay.
Accent shown in colour by Veeral.

When meditating on the picture on the front cover, the plastic sheet with the title can be folded away to get an unobstructed view.

The 'Om' (ॐ) at the centre of the lotus on the opposite page can be seen to emanate waves if the page is tilted slightly to catch the light falling on it at the correct angle.

MANGALACHARAN



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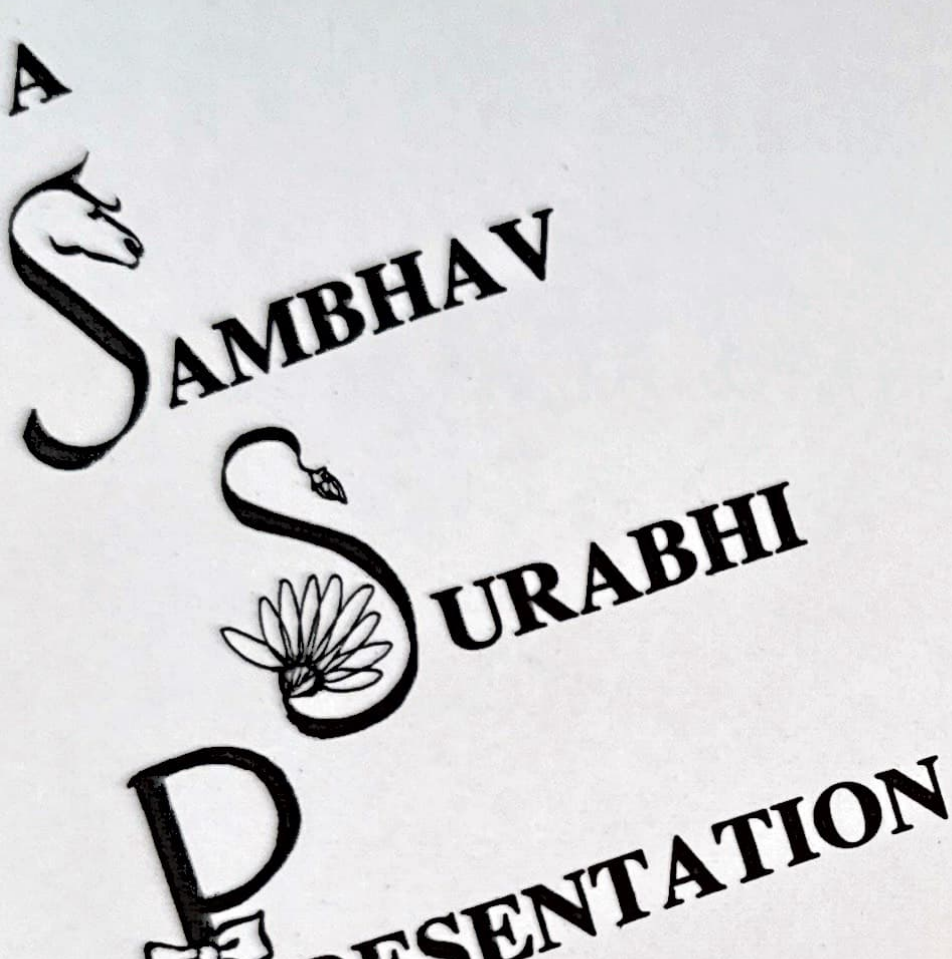

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Jain Hymns

by Veeral

English translation by **M B Juvekar**
of the original book in Gujarati language
Titled : ***Veeral Chovishi***

HREEM MEDITATION HYMN

All the four and twenty Tirthankar,
Five venerables, God and Preceptor,
And tenets of faithful religion,
All together this universe adorn.

Nine elements of Siddha-Chakra, together
With nine valuables of treasure
Embedded in Hreem I utter for ever
For my emancipating pleasure.

Rising from the ocean of milky water,
In the eight-petalled lotus at the centre,
I sit in the position of a lotus,
Meditate and bring my mind in focus.

In my heart while facing ways four,
I imagine an elixir shower,
I chant, set, offer and feel
And my own self reveal.

Know the truth, Daksh enjoins,
The eternal Faith of the Jains.
I get rid of my deed
To be blissful indeed.

Parampujya Acharyadev
Shreemad Vijay Dakshsuri

DEDICATION

(of the Original in Gujarati)

To the blessing hands, spread like lotus, of my venerable father who, from my childhood, had fed me sweetness of spiritual knowledge

I offer this Chovishi as the flower of my gratitude.

DEDICATION

(of the English Version of this Book)

In my quest for self-improvement, this effort of mine received recognition, encouragement and blessings from the highly revered Jain illuminator belonging to the select group of a very few Jain Acharyas holding Acharyaship for more than half a century in the long history of two and a half millennia of Jainism from Lord Mahavir onwards namely: **Parampujya Acharyadev Shreemad Vijay Ramchandra-surishwarji Maharaj, at whose hol[illegible] I offer this English Version with a [illegible] of gratitude.**

FOREWORD

It came as a complete surprise to me when I opened a package which had been posted in India. Inside I found a beautifully produced small book of Gujarati poems in praise of the Tirthankaras. Enclosed with it was the typescript of an English version of the same work and a request that I should write a Foreword for the published English language edition. This I am, needless to say, very pleased to do.

I am writing this at an historical time for Jainism, for tomorrow (July 20, 1988) sees the Pratistha of the three images in the Jain temple in Leicester, the first Jain temple with consecrated images in Europe. The central image in the temple is that of Shantinath so naturally I turn first to the poem in praise of the sixteenth Tirthankara. I am not, unfortunately, able to comment on the Gujarati original. The English version is a calm and beautiful piece :

....I turn
To You for the mind's master key
To fire my mind my deeds to burn
And to lift myself to be free.

To Mahavira :

Delicate bonds of love
Tie all beings, frail
Or strong....

I should like to take up a couple of thoughts from the hymn to Parsvanath:

You are my great deliverer...
Great fortune on me You shower.....

When the poet speaks of Parsva as the great deliverer and the author of great fortune, it means that the Tirthankara is there as an example, a model, on which the pious devotee may fashion his or her life. Devotion to the Tirthankara (and Parsva has attracted great devotion over the centuries, as the number of ancient images bears witness) means admiration for his life and dedication to following his example.

Jainism is very little known in the West : I welcome every contribution to the literature in a European language. I look forward to hearing one day the original Gujarati poems sung at Jain functions, but the English version will, I am sure, be a valuable devotional aid for many whose first language is not Gujarati. I was flattered to be asked to write this Foreword. I wish the book every success and shall be delighted to see it in print.

Jai Jinendra!

Paul Marett

MA, BSc (Econ), BCom,PhD
Fellow of the Royal Historical Society.

ENGLISH VERSION

This book of twentyfive devotionals was originally published in Gujarati language and released on November 6, 1986, by the well-known Jain philanthropist Samajratna Shri Jayantilal Ratanchand Shah with the blessings of Acharyadev Shreemad Vijay Ramchandrasurishwarji Maharaj. It received rave reviews and the critics acclaimed it to be a unique publication in Jain literature.

Some of my friends, therefore, suggested that I should publish an English version of the book for the benefit of not only non-Gujarati Jains and non-Jains but also for the new generation of Jains living abroad having little contact with the Gujarati language and Jain religion.

The suggestion, well made, was therefore, gladly accepted. Shri M B Juvekar, who is the artist and printer of the original book, undertook the onerous task of penning the English Version to make it literary but not literal in translation so as to convey, as much as possible, the beauty and melody of the original in the English idiom. And it is gratifying to note that he has succeeded brilliantly in this task. It may be mentioned here that Shri M B Juvekar is a many-faceted personality, in that he is not only an exceptional printer, but also an artist of outstanding merit and a poet of extraordinary talent, with a philosophical bent of mind.

However, for any error, lapse or mis-statement that might have crept in, consciously or unconsciously, in the book, I beg pardon!

My sincere thanks are due to Dr Paul Marett, London, a scholar on Jainism, Honorary Life Member of Jain Samaj, Europe and an English Sectional Editor of the journal *The Jain*, who among his multifarious activities, found time to write a Foreward for the English Version. It is indeed a sweet and beautiful piece!

A Glossary of technical words, with their brief explanations, is given at the end, for the benefit of non-Jains. Views about Jainism of some eminent persons and scholars are also appended.

In the end, I am obliged to Parampujya Acharyadev Shreemad Vijay Rajyashsurishwarji Maharaj, Parampujya Muni Shree Punyadarshanvijayji Maharaj, Dr Ramanlal C Shah, Dr K M Mutalik and Shri Rameshbhai M Mehta and others who have suggested valuable improvements and those who have helped me monetarily without whose benevolence, the work would have remained unpublished.

Veeral

JAINISM : BASIC OUTLINE

Modern science has brought material bounty within the reach of everybody. Yet all it produces is passing merriment but not true happiness. This ultimately leads to boredom or something worse like inherent danger and suffering.

But can we, in this age of scientific outlook, go back to blind faith and pious rituals, which are what religion usually offers? Frankly, it is a matter of conviction. But there is an ancient way of life enlightened enough not to clash with modern scientific explorations.

Jains have a philosophy of life and the physical world, not opposed to modern cosmology and life sciences and this is corroborated by modern research. For irreducible principles of ethics, modern thinkers have nothing better to offer than what Jain sages have been meditating on and practising for ages.

The Jain world has *pudgal* (पुद्गल) and *chetana* (चेतना) which in modern terminology would be matter and life energy. There are, in the world, inanimate matter and living organisms. Living beings also consist of micro-organisms pervading the whole cosmos, which is a reference to bacterial presence in atmosphere and cellular nature of organisms.

Soul has a tendency to rise, but it is countered by *karmic* matter accumulated by it from the cosmos as a result of good and bad deeds. But the soul can free itself from the matter by practising austerities. Matter and soul are not what we perceive only at the moment, but they also represent what they were

before and what their potential could be. The true perception would be its past history, which made it what it is; its present which concerns us so much, since its consequences determine our future. This entanglement of cause and effect is known as *Law of Causation* or *Karmic Theory.*

Every object consists of many qualities. In any one event, all its qualities may not be operative. But it does have all its qualities in itself though some may be dormant. The object also has a potential to change into something different such as solid into liquid or gas. Hence, the correct perception of an object would be the sum total of all its past and present qualities and its potential for any future change. This multiplicity of aspects is accepted in Jainism and is called *Anekantavad* (अनेकांतवाद) or *Syadvad* (स्याद्वाद).

Moreover, by giving an overall perspective to things and events, and synthesising different perceptions, *Syadvad* makes for understanding and tolerance with due respect to different views, ensuring peaceful co-existence.

If we are to be good, we should not interfere by our deed or intent, with the evolution towards eternal good of anybody else; this is the basis of *Ahimsa* (अहिंसा) or non-violence. It calls for self-discipline which frees man of his sins, leading to the salvation of his soul.

Jain philosophy contemplates neither a beginning nor an end to the universe.It believes that each individual determines his own destiny by his deeds. This philosophy, therefore, has no need to invoke a God to create, protect and destroy the universe.

There are nine basic metaphysical elements of Jainism given below in brief, shorn of meticulous details. There is nothing here that clashes with modern scientific ideas except that science has no value system and code of conduct which Jainism supplies by its ideas of *Gunastnan* (गुणस्थान) and *Kalp* (कल्प). The individual concerned with his own advancement would like to understand and follow these nine elements in his own conduct.

NINE METAPHYSICAL ELEMENTS

1. Soul (आत्मा) is the element of life.
2. Matter (पुद्गल) is without life
3. Merit (पुण्य) is that which gives bliss and honour acquired by good deeds.
4. Demerit (पाप) is the cause of sorrow and sufferings ensuing from bad deeds.
5 Contamination (आश्रव) of soul by both merit and demerit.
6. Protection (संवर) of soul from the above contaminants.
7. Bondage (बंध) between soul and contaminants.
8. Cleansing (निर्जरा) of soul to eject accumulated contaminants.
9. Emancipation (मोक्ष) of soul by achieving eternal purity through total destruction of all contaminants resulting in, the end of the birth and death cycle.

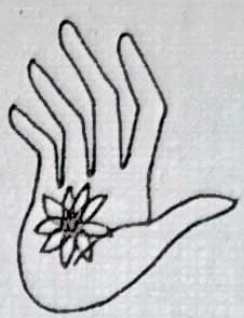
We have attained the human form by accumulation of merit through the excess of good deeds over bad during countless reincarnations of the lower, mindless forms of life where good actions happened by chance and not through conscious volition. Once the human form is attained, it is up to the individual to use his

will to achieve higher evolution of his soul at a rapid pace by practising austerities, if he has an intention to do so. To germinate such intention and to nurse it, we can do nothing better than find it in the lives of the emancipated souls. In order to develop a liking for their ways, we have first to eulogise them sincerely by thought, hymns and worship. Practising these things strengthens our own will to the point where we can undertake, on our own, the onerous path to salvation. This book is that simple first step to our ennoblement.

Veeral
and M B Juvekar

A BLESSING

The soul is without beginning, ageless, immortal and indestructible. Potentially, it is the master of ever-enduring power. Ordinarily, this power is constrained by the burden of deeds which are the adjunct of embodied soul. Both the soul and supersoul are comparable if we consider their elemental value. The soul is called the supersoul when it attains purity by shedding the defiling deeds. The soul, soiled by deeds, is worldly. It becomes supreme when it gets totally rid of its deeds. For a soul to aspire to be a supersoul, it has to cultivate reverence for a supersoul. Such reverence finds expression in sincere selfless praise extolling the attributes of the supersoul and seeks cultivation of such attributes in one's self by meditation. Meditation on the supersoul is worship by the mind. Worship can also take the form of praise, material offerings, devotion, singing, music and prayer. Mind-worship is rooted in material-worship and being born of it, is reinforced by it. Material-worship and rituals are for the common layman. Meditation and mind-worship are for the elevated persons who have self-control. So long as one's mind is uncontrollable like a monkey, it will not only suffice for one to worship through material and ritual, but it is also indispensable for him. However, it is a patent fact that material worship is less essential for those who have been able to gain some control over themselves at a certain stage. In the beginning, a child spells out the letters before it can read a word. But later on, it advances to the stage where the whole word can be recognised at a glance without spelling out



the individual letters. The same principle applies to the theory and practice of Yoga.

In his prayer to Shree Seemandharswami, Shree Gyanvimalsurishwarji Maharaj says :—

The attributes of the Lord, tie with a chain,
The fickle mind, mastery over it to gain.
O Lord of the World, my mind You have drawn,
To Yourself. On Your dear Idol I fawn.

This is the crux of a prayer. It trains the mind to concentrate. It was with such rapt engrossment in his devotion to the Lord that Emperor of three continents, Raja Ravan approached the height of a Tirthankar. By devotional prayers to the Lord, one can develop the steadiness and concentration of one's mind to such an extent that the initially felt distinguishing line between the meditator and the object of his meditation, slowly disappears when the soul and supersoul merge together. For this reason, this effort by Dr Veerendra Popatlal Shah (Veeral) is praiseworthy and commendable. It was his devotion to the Lord that inspired him to find time from his busy life to compose this beautiful *Chovishi*. Let him dedicate his life to the devotion of the Lord to become His true devotee. This alone is my holy wish.

Vijay Dakshsuri

DEVOTION

I experience great joy in commending this book of prayers *Veeral Chovishi by* Dr Veerendra Shah (Veeral).

There are many ways of worship. Material-worship and mind-worship are the two main kinds offered to the Tirthankar. Mind-worship includes offering praise to the Tirthankar.

Praise is paying respect. Whoever is superior to us is respectable. But it is not often that we do this duty of ours. Or sometimes, there is no sincerity in our praise. If one honestly accepts one's own limitations and truly admires the superiority of another then only, can love and respect be evoked within, to inspire an expression of utterance aloud of sincere heartfelt praise.

If this could happen in the lives of ordinary people, all of us would find our hearts dancing with joy, singing the praise of the supersoul, the embodiment of limitless good qualities. This state inspires word, rhythm and melody that go into the composition of a beautiful prayer.

Prayers extolling the great, have been composed in Sanskrit by many Acharyas such as Shree Siddhasen Divakarsurishwarji Maharaj and Kalikalasarvajnya Shree Hemchandracharyaji. Very good compositions of prayers extolling noble attributes have been written by poets like Nyayavisharad Mahamahopadhyay Shree Yashovijayji Maharaj, Shree Anandghanji, Shree Devchandraji, Shree Udayratnaji, Shri Padmavijayji Maharaj, Shree Jinaharshaji Maharaj etc. Many poets have composed sets of twentyfour poems (called *Chovishi),* one each for all the twentyfour Tirthankars.

Some poets have composed sets for twenty *(vishi)* ambulent Tirthankars. Upadhyay Shree Yashovijayji Maharaj has composed three different *chovishis* which is considered to be a rare instance in the entire Jain literature.

In prayers, a poet dwells on the noble qualities of Jineshwars and narrates illustrious episodes from their lives. From a Jineshwar, one cannot ask for anything less than salvation. The poet expresses this sentiment firmly. A prayer sung feelingly in a resonant melodious voice is potently instrumental in washing the dirt off the soul and revealing its purity. This repeated exercise may lead to salvation. There are twentyfive poems in all, in this *Chovishi* by Dr Veerendra Shah, one for each of the twentyfour Tirthankars and an additional one for Shree Seemandharswami, the existing Jineshwar in Mahavideha. A peculiarity of these prayers is that the poet sees significance in the meaning of the names of most of the Tirthankars and asks for the fulfilment in his own life of those qualities that the name signifies. The prayers are composed in a measure and style suitable to emotional songs in direct simple Gujarati. Occasionally, technical words have been used. If sung in musical notes with instrumental accompaniment, these songs can envoke an extraordinary experience of religious fervour.

There are hardly any instances in recent times of householder poets composing *chovishis*. For this reason, this effort by Dr Veerendra Shah is specially praiseworthy and deserving of thanks.

Dr Ramanlal C Shah

MY VIEWPOINT

From times immemorial, we have been addicted to the bad habit of adding to our possessions. We take pride and pleasure in it. That is why we are reluctant even to think of any sacrifice. But it is equally certain that we cannot achieve salvation without selfdenial. In order to gradually develop a selfdenying nature, the first simple and direct step is to adore the Jineshwar, who is selfsacrifice incarnate. By such adoration, our inner mind will slowly come under the influence of selfdenying tendencies which in future will awaken in us a longing for total selfsacrifice and open up for us the path for purification of the soul.

Poetry, music and praise, untouched by material reward or pretence, all these three merge into a single stream of the essence of devotion rippling with sweet melody. Many souls are attracted by the interweaving tones in strings of notes which stir up their hearts from slumber. Tirthankars offer their preachings in sweet Malkauns raga which brings a surprising enhancement in beautitude and concentration of the mind.

Singing the praise of the Lord in selfcomposed song greatly intensifies love and devotion reaching the height of ecstasy. One enjoys ethereal enchantment and elixir when the essence of devotion harmonises into the tone and rhythm of music. Singing the song, carried away on the waves of melody and swimming in deep devotion, one is enthralled by boundless rapturous joy of the blissful soul. Renouncing selfishness, pride, attachment and hate, one can attain such a high level of purity as to surrender oneself at the feet of unthinkable greatness of the Lord and gain the true aim of life, diving deep into the limitless ocean of devotion.

The devotee has irresistible attraction for an incarnation. He finds divine love in the symbol of the Lord. He sees a stream of motherly love flowing

from even a stone idol. The indescribable feelings in his heart flow out in a prayer of praise. Touched by this holy stream of devotion, the heart becomes pure, as it sheds the burden of countless deeds.

Niryuktikar Shree Bhadrabahuswami Maharaj says-

The adoration of the Jineshwar strives
To destroy piled-up deeds of past lives.

Devotion is not an art or a science that one can teach or one can learn from others. It springs from the heart. What we call devotion is the pleasing vibration emanating from our adoration for the noble attributes of the saintly man, our boundless faith in him and our strong feeling of love for him. When this happens, the heart wells over into a spring. The heart rises to Himalayan heights from which flows a river of joy in a continuous cascading torrent. It will not stop whatever you do. Under the influence of such devotional fervour, the Emperor of the three continents, Raja Ravan would think nothing short of opening his thigh and pulling out his own vein to mend the broken string of his veena, to maintain the tempo of music to avoid an interruption in the ritual dance of his Empress Mandodari. Such dedication qualified him for the title of Tirthankar. This can be said to be the apex of devotional worship.

Self-realisation also is an equally extra-ordinary experience, arising from the confluence of adoration, faith and devotional fervour. In self-realisation, the adorer miraculously integrates himself with the adored one and openly looks upon himself as all-knowing, and within him springs a well of indescribable joy. Devotional music is an excellent means to achieve such integration.

Pujya Upadhyay Shree Yashovijayji Maharaj defining divine devotion, writes-

My devotion to you is so much stronger
That my mind lets my own salvation linger

Devotion is an incomparable means for the development, uplift and progress of the self. By studiously

pursuing this exercise in self-development, the devotee can achieve rapid elevation of his soul.

Words are too poor to give expression to devotional fervour bubbling in the mind. Words fall miserably short by miles and miles to describe the restless pining, yearning and thirsting for the grace of the Lord. How can these be encompassed by mere words? Even so, it is our holy duty to put these feelings in words, to the extent possible. As a token of this duty, the present *Chovishi* is conceived. It is not an information-packed scholarly dissertation on the basic principles and tenets of Jainism. It is more like an effort of an inspired soul. Perhaps –

Learned eyebrows may be raised
Chuckling as these lines are read.

Be it so, yet I make bold to write because-

This crude effort by an unknown
Is sweet for me, for it's my own!

On the front and back covers of this book are printed the meditative postures for the benefit of devout readers. This kind of meditation is very advantageous and is an unfailing means of shedding the past deeds. It is beneficial to practise such meditation alongwith the ritualistic path.

Blessed is the *Chovishi* having undergone the sanctifying scrutiny by the contemporary Mahan Shasan Prabhavak, Parampujya Acharyadev Shreemad Vijay Ramchandrasurishwarji Maharaj. I am indeed fortunate to attract the boundless kindness and blessings I have received from such a great holy Jain illuminator of our age.

I am greatly obliged to Parampujya Acharyadev Shreemad Vijay Dakshsurishwarji Maharaj who, responding to my humble prayer, has not only blessed this book with his invaluable commendation but has also specially composed for it an excellent poem depicting the meditation posture on the lotus shown on the front cover of this book.

For the suggestions received for improvement, I am heavily indebted to the late Parampujya Acharya-dev Shreemad Ravichandrasurishwarji Maharaj, Parampujya Acharyadev Shreemad Vijay Kirtichandrasurishwarji Maharaj, Parampujya Muni Shree Chandrasenvijayji Maharaj, Pandit Shri Sohanlal Shastriji as well as the musician Shri Bansibhai (Khambatwala).

I also express my debt to Parampujya Acharyadev Shreemad Yashodevsurishwarji Maharaj whose courtesy enabled the reproduction of two or three emblems from his illustrated book *Tirthankar Bhagwan Shree Mahavir.*

My heartfelt thanks are due to the great scholar, Dr Ramanlal C Shah who, though engrossed in multifarious activities, has found time to write a beautiful philosophical preface to this book.

The famous artist Shri Gokulbhai Kapadia has done his duty to the Lord, by drawing Him in so benign a mood, using his skill and art to attract, hold and intensify the attention of the devotee while meditating on Him. He has also sublimely painted the front and back covers depicting the postures for meditation. Another artist Shri M B Juvekar of Ball Printing Press has decorated the book with calligraphy and symbols to illustrate the meaning of each poem and to evoke the mood, proper for its appreciation. I consider myself fortunate to have been able to acquire the services of these two great artists.

Dr S V Gorakshkar, Director of the Prince of Wales Museum of Western India, has made valuable artistic suggestions for which I thank him.

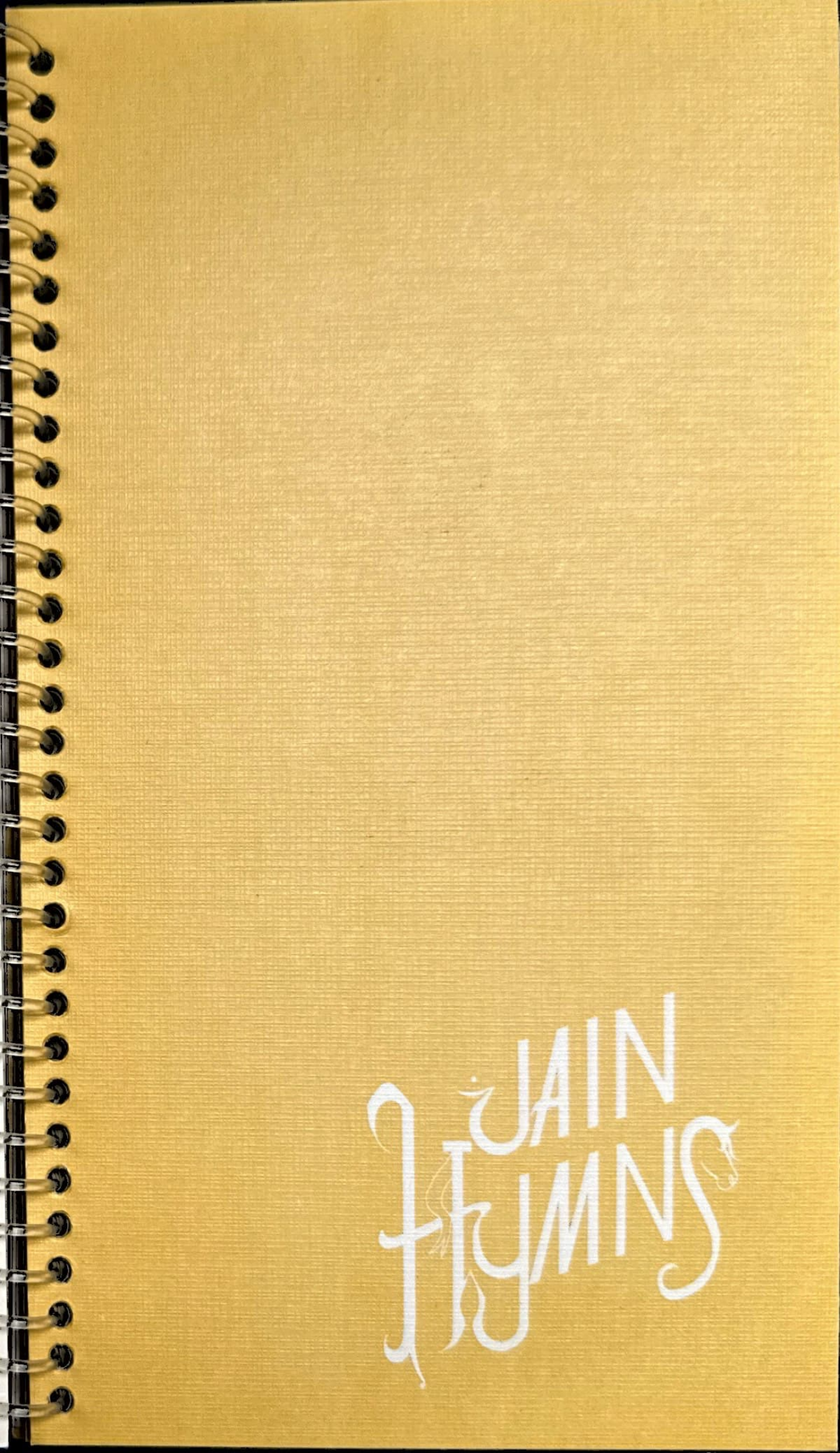
This service to the Lord has been made possible through the generous contributions of well-wishers. I heartily thank them all.

Should there be in this *Chovishi* any errors or shortcomings, anything unwittingly contrary to the scriptures, I seek pardon by uttering thrice "*Michhami dukkadam*" (Let in vain be my errors).

Veeral

CONTENTS

Serial	Name	First Line
1	Shree Adinath	Filled with my very first love,
2	Shree Ajitnath	Lost to me is the whole world
3	Shree Sambhavnath	Ave Sambhav, ave Sambhav, ave Sambhav,
4	Shree Abhinandanswami ...	Congratulations and salutations
5	Shree Sumatinath	Give me good thoughts,O Sumatinath.
6	Shree Padmaprabha	I pray, O Lord of the Lotus,
7	Shree Suparshwanath	O Lucent Light, light up my heart.
8	Shree Chandraprabha	Lord on the Moon shining bright,
9	Shree Suvidhinath	With all rites, I worship Thee,
10	Shree Sheetalnath	I am mad with burning pain
11	Shree Shreyansnath	Auspicious, Fair Lord, I worship You,
12	Shree Vasupujyaswami	My Gem, I pray Thee,
13	Shree Vimalnath	Tell me how to come clean,
14	Shree Anantanath	I bow before Thee, O Anantanath,
15	Shree Dharmanath	When You see me slip, fail and fall
16	Shree Shantinath	To be like You so calm and cool ,
17	Shree Kunthunath	Today is a great festival
18	Shree Aranath	Inner enemies He wins.
19	Shree Mallinath	O my Herculean Warrior,
20	Shree Munisuvrataswami	O Lord of good vows,
21	Shree Naminath	Bow to the Lord Humble,
22	Shree Neminath	The little child grew to be Lord Neminath,
23	Shree Parshwanath	A thousand bows to Parshwanath,
24	Shree Mahavirswami	'Veer, Veer, whom to call?'
	Shree Seemandharswami	I yearn for only one thing:


JAIN
HYMNS

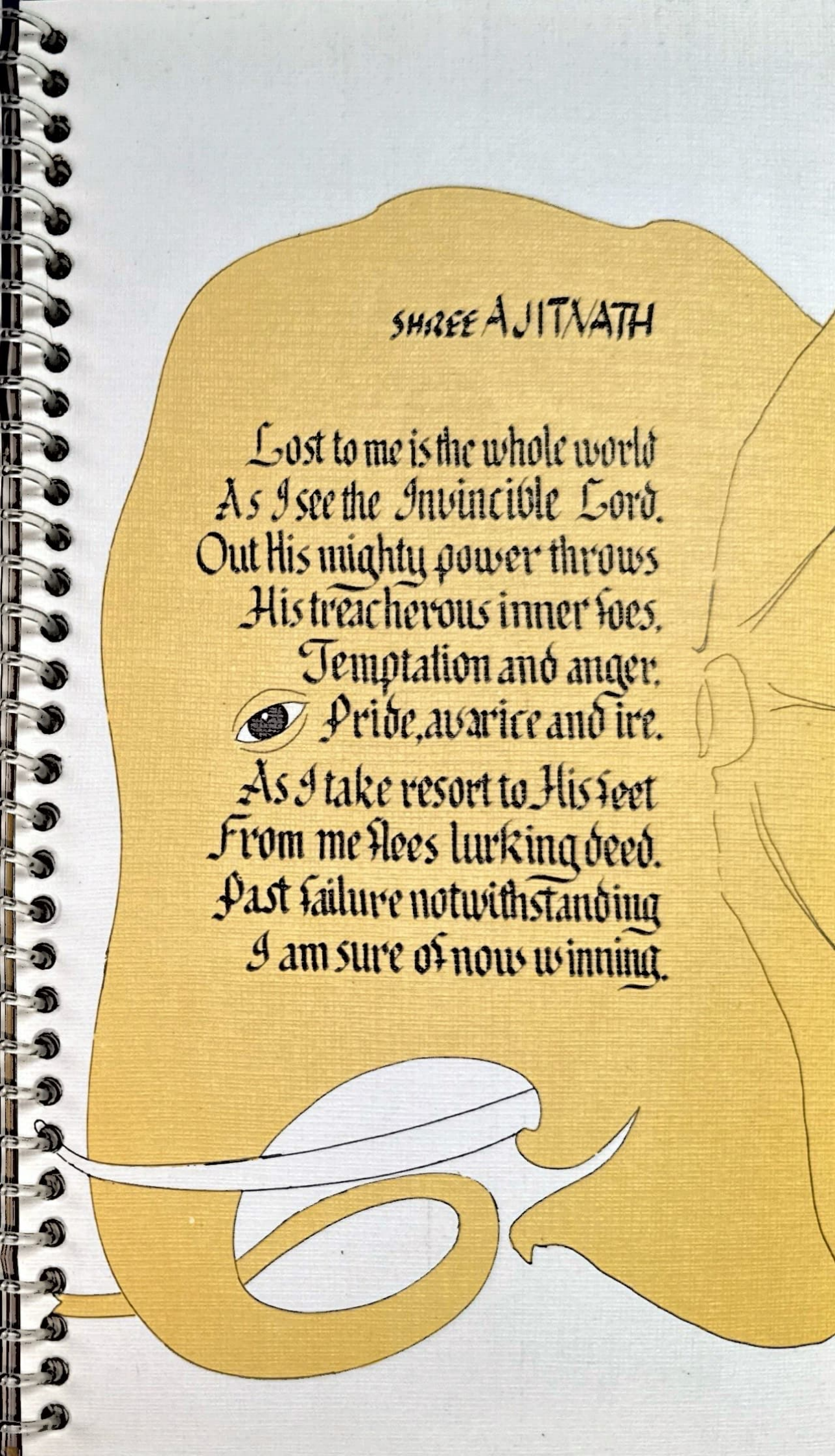
Place of Birth, B: Vinita, **Parents, P:** Nabhiraja & Marudevi, **Place of Omniscience, O:** Purimatal, **Place of Emancipation, E:** Ashtapad, **Complextion, C:** Golden. Adi means first. Concentric lines centering on the rising sun denote the dawn of Jainism with this Tirthankar.

SHREE ADINATH

Filled with my very first love,
Thrilled by harmony of mind,
Drawn to Your high holy cove,
None but You in me, I find.

Never I tire to sing Your praise,
For lasting bliss Your name I chant,
You burst the dawn with searching rays,
My Adi, the First Jina Grand.

B: Ayodhya, **P:** Jitshatru & Vijaya, **O:** Ayodhya, **E:** Sametshikhar, **C:** Golden.
Ajit means invincible. His symbol is the elephant.


SHREE AJITNATH
Lost to me is the whole world
As I see the Invincible Lord.
Out His mighty power throws
His treacherous inner foes,
Temptation and anger,
Pride, avarice and ire.
As I take resort to His feet
From me flees lurking deed.
Past failure notwithstanding
I am sure of now winning.

B: Shravasti, **P:** Jitari & Sena, **O:** Shravasti, **E:** Sametshikhar, **C:** Golden. Sambhavnath has samabhav i.e. equal esteem for all, high or low. His symbol is the horse. The even eye in the poem coincides with the eye of the horse.

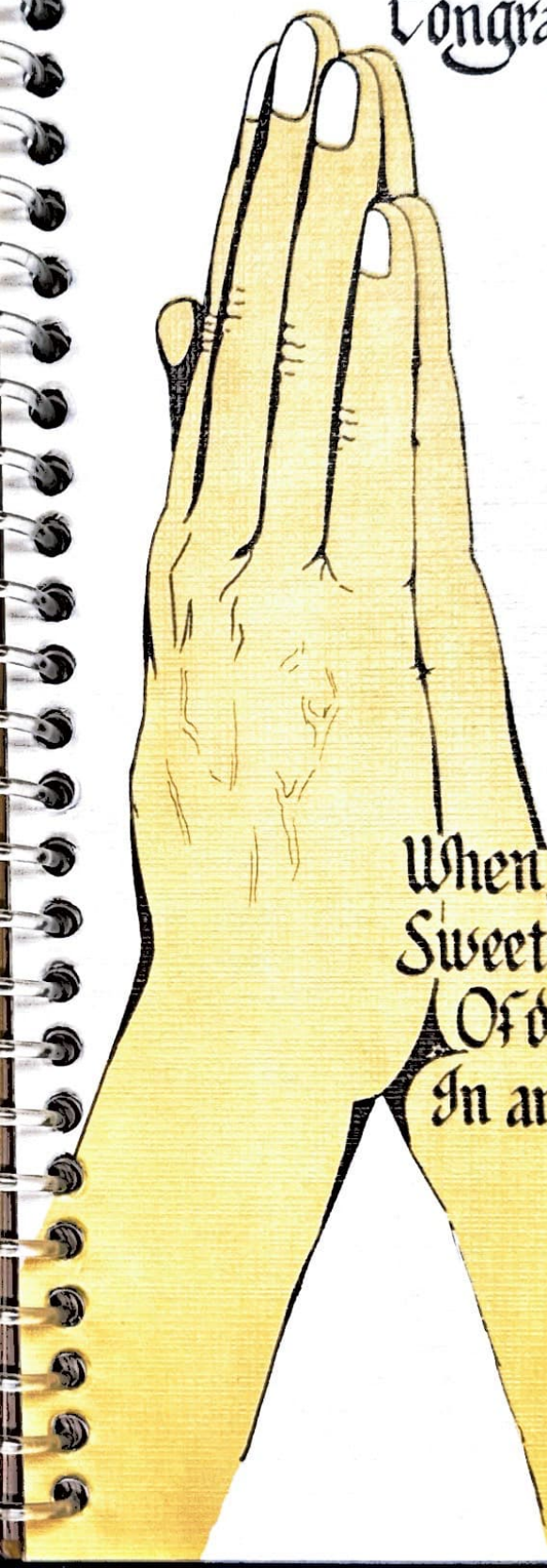
SHREE SAMBHAVNATH

Ave Sambhav, ave Sambhav, ave Sambhav,
To You low down I bow.
To see the way You've seen
Beings whether low or high,
All with equal esteem,
Grant me an even eye.

Poison tempts my veins.
In mind darkness reigns.
Lost I wander,
Be my Saviour.
Pray do lift me out
From this world of doubt.

B: Ayodhya, **P:** Samvar & Siddhartha, **O:** Ayodhya, **E:** Sametshikhar, **C:** Golden. Abhinandan means salutation or pranam.

SHREE ABHINANDANSWAMI



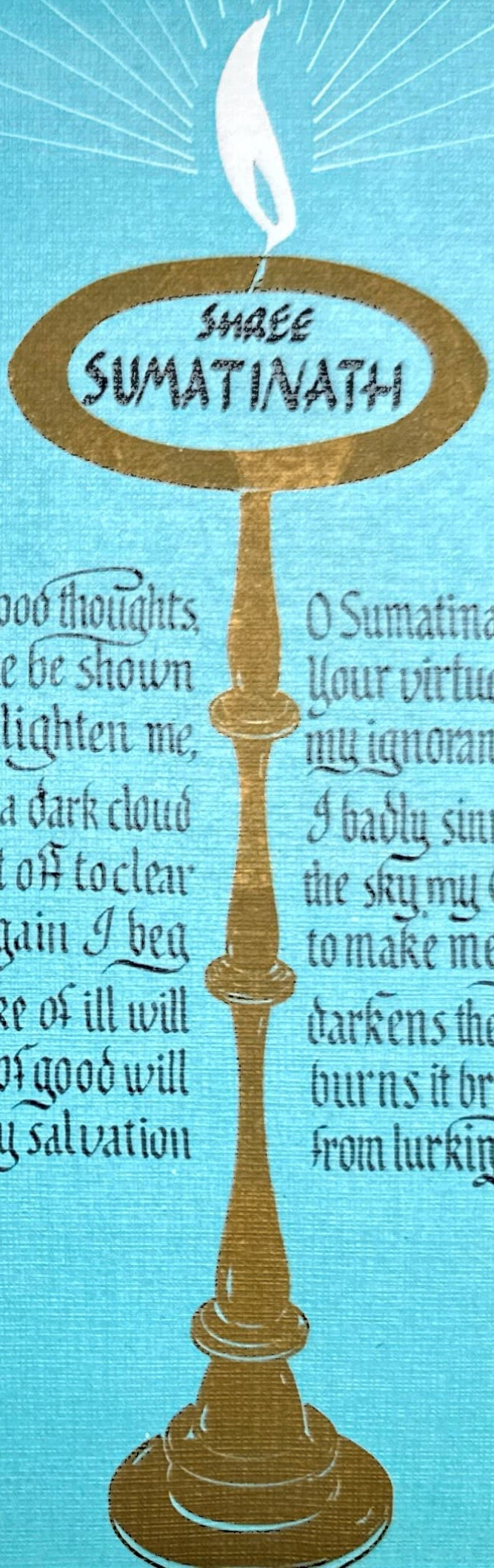
Congratulations and salutations
To Thee, O Soulful Joy!

Life after life
I faced defeat.
Let at Your feet,
My Faith be ripe.

I now resolve
To take no chance.
My sins must dissolve
In chant and penance.

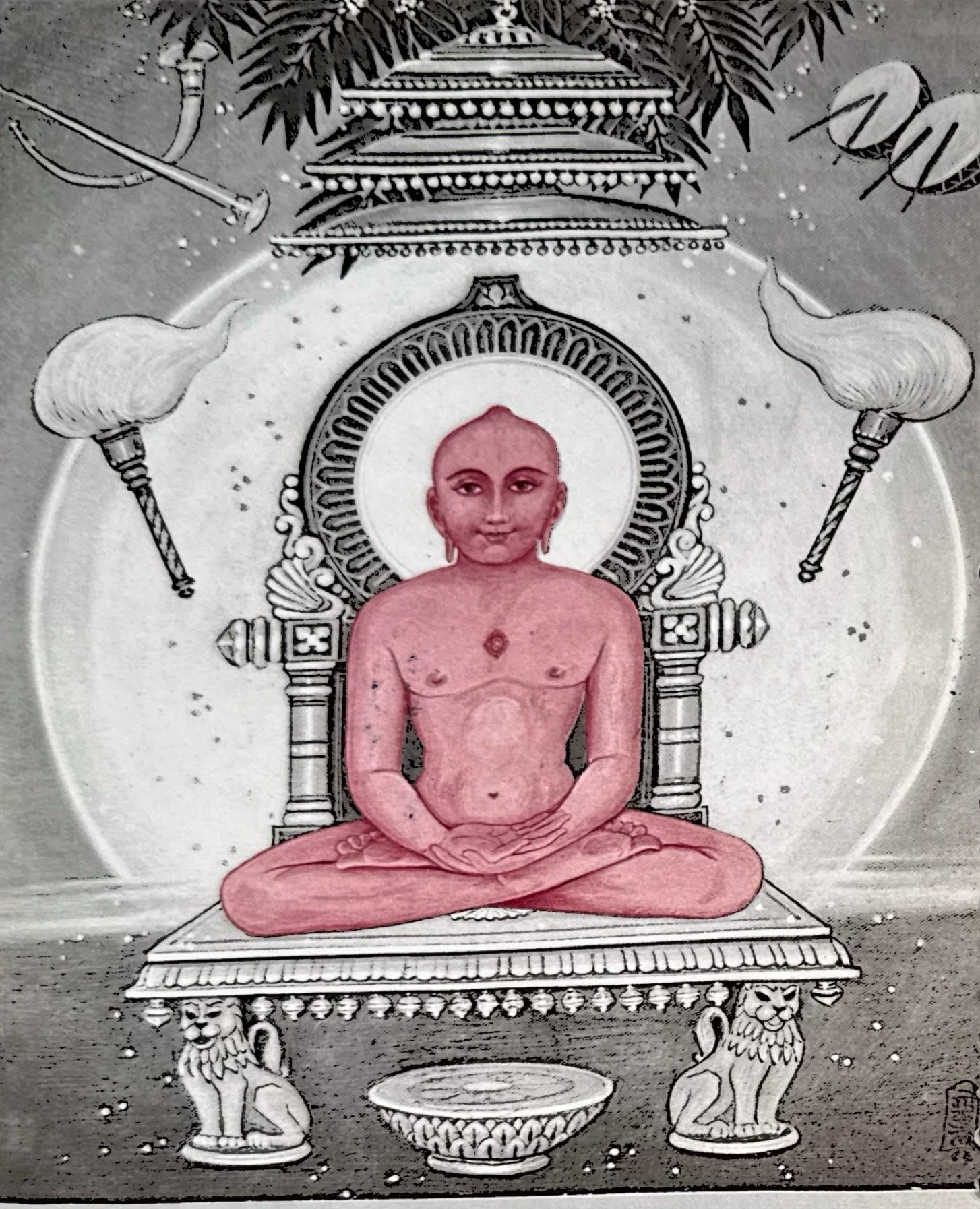
When my eyes lit on Your halo
Sweetness began as the cream
Of devotion, ceaseless to flow
In an endless pouring stream.

B: Ayodhya, **P:** Meghrath & Sumangala, **O:** Ayodhya, **E:** Sametshikhar, **C:** Golden. Sumati is virtuous thought represented by the light of knowledge.



Give me good thoughts,
Let me be shown
Enlighten me,
Under a dark cloud
Drive it off to clear
Again I beg
The smoke of ill will
The oil of good will
For my salvation

O Sumatinath,
Your virtuous path,
my ignorance cure.
I badly sinned,
the sky my Good Wind,
to make me pure.
darkens the light,
burns it bright,
from lurking lure.



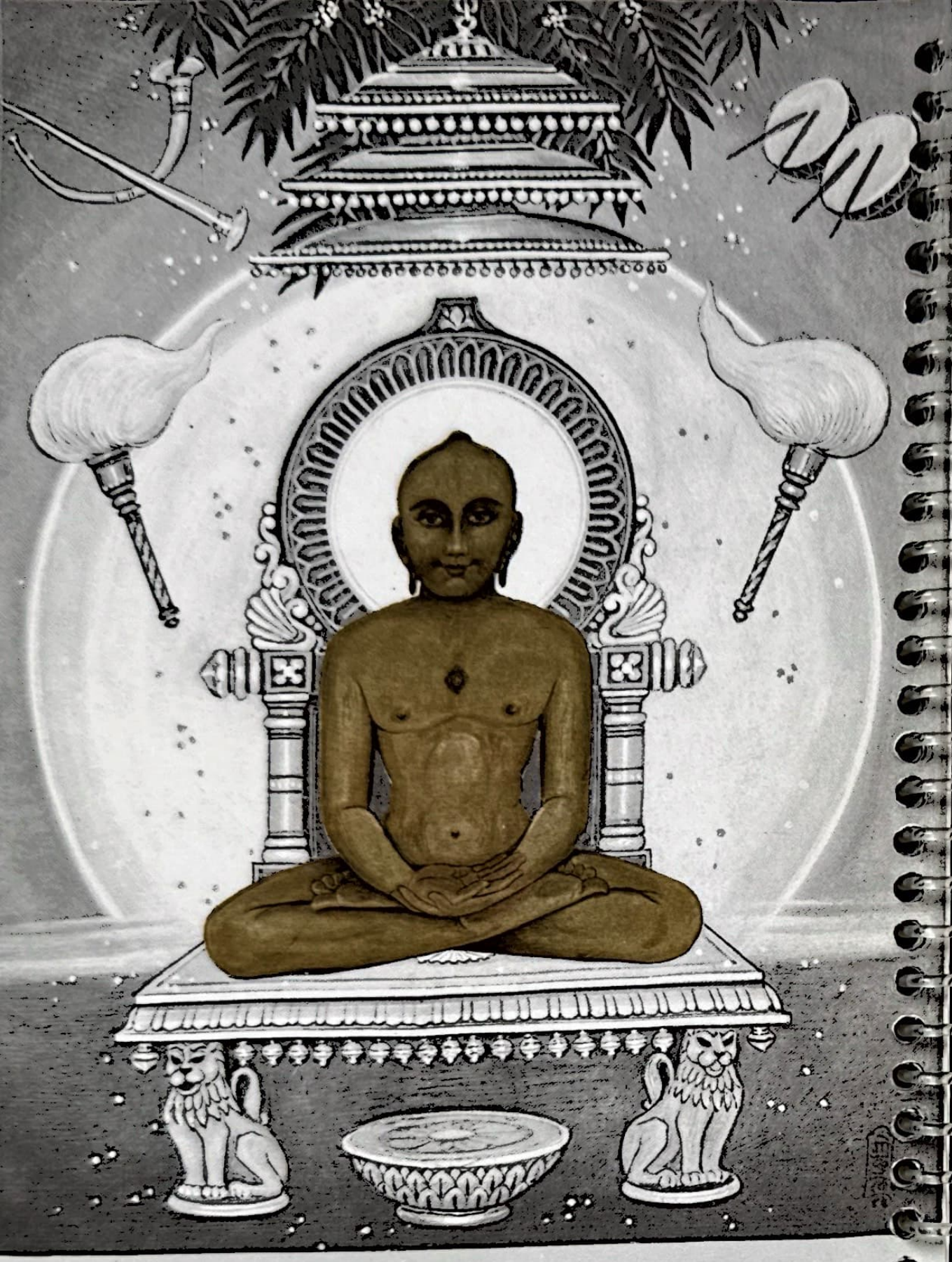
B: Kaushambi, P: Shridhar & Susima, O: Kaushambi, E: Sametshikhar, C: Red. Padma means lotus, His symbol.

SHREE PADMAPRABHA

I pray, O Lord of the Lotus,
Let me rise above the mire as does
The lotus and from lusts be free
That surround and ensnare me.

Right knowledge is the means to virtue.
Self-denial is the saintly view
To meet my Time and be free.

Dead is matter. Live is the soul.
To be rid of matter is my goal.
To reach it, is to be free.



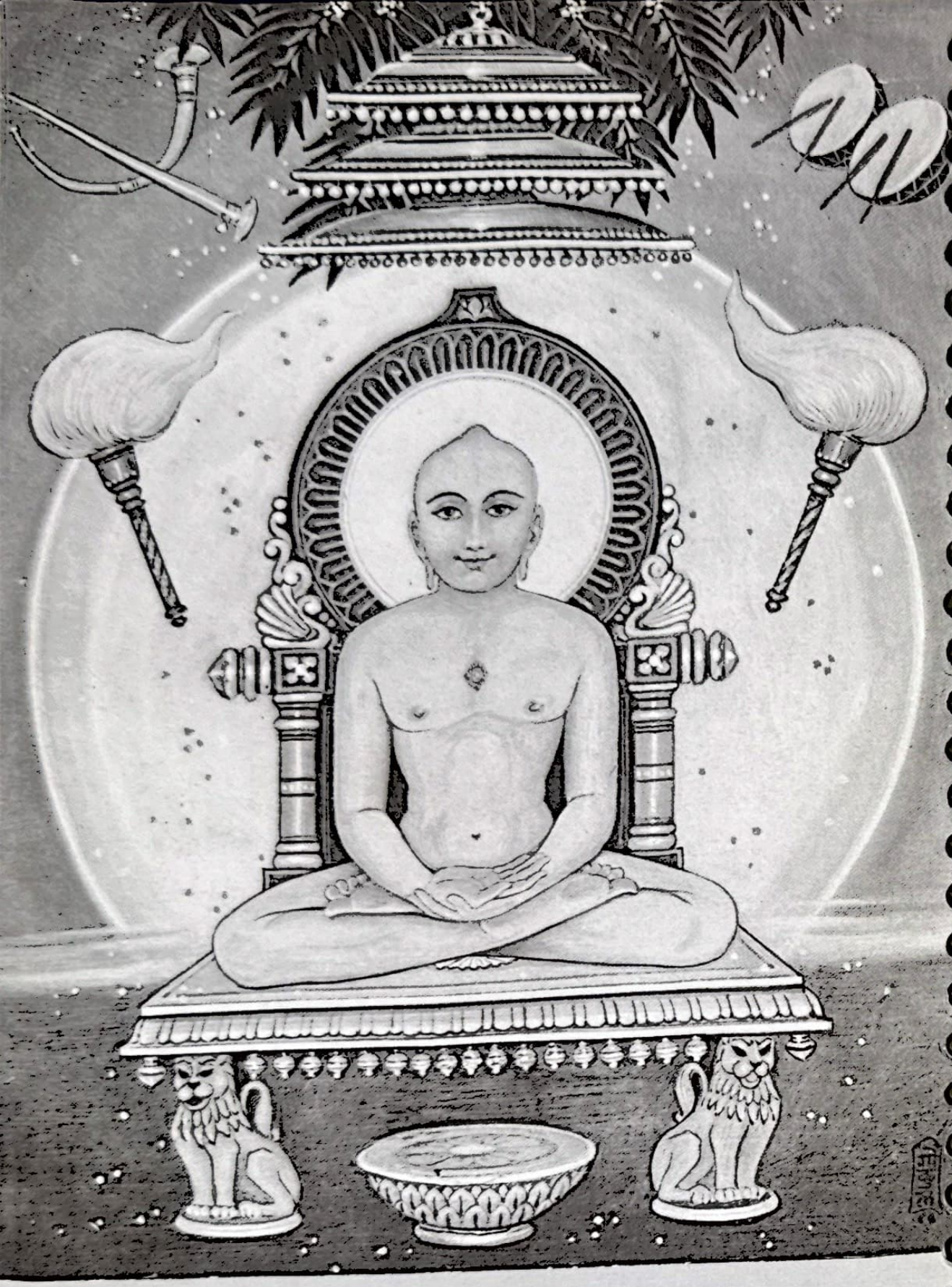
B: Varanasi, **P:** Supratistha & Pruthvi, **O:** Varanasi, **E:** Sametshikhar, **C:** Golden. Suparshwa means transparent. His symbol is the swastika.

SHREE SUPARSHWANATH

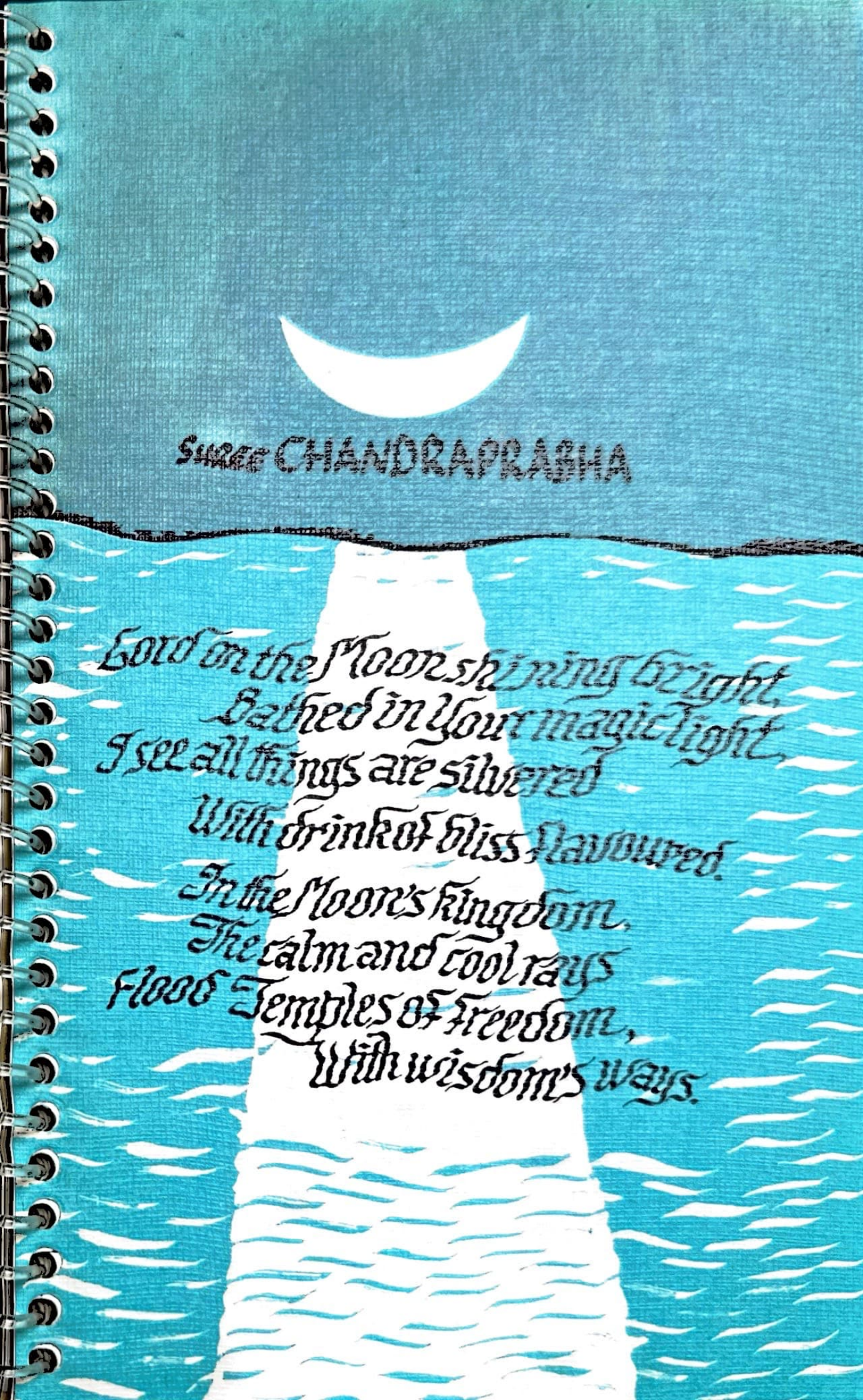
O Lucent Light, light up my heart.
To climb the flight of stairs, I start
To reach my salvation.

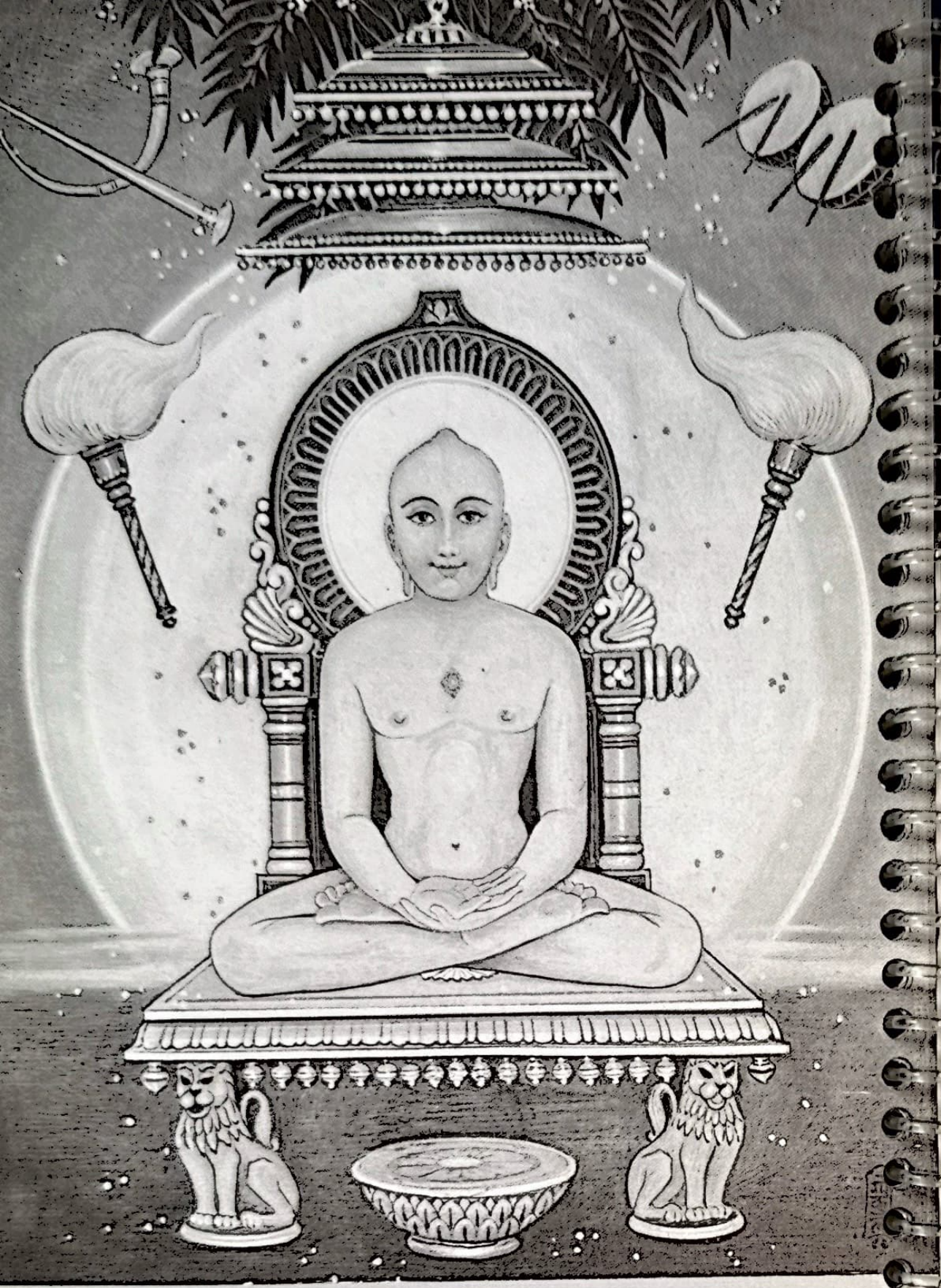
My mind is fixed on Glory of Light,
I feel helpless out of Your sight.
Let my mind sweetly sing
Plucking at my heartstring.

On You, my Lord, as I meditate,
Stained traits that taint disintegrate.
Gleaming bright by Your gift,
I skip four states to reach the fifth.



B: Chandrapuri, **P:** Mahasen & Lakshmana, **O:** Chandrapuri, **E:** Sametshikhar, **C:** White. Chandraprabha is shown as a moonbeam. The lines of the poem are floating in the reflection of the moon on the water.


SHREE CHANDRAPRABHA
Lord on the Moon shinning bright,
Bathed in Your magic light,
I see all things are silvered
With drink of bliss flavoured.
In the Moon's kingdom,
The calm and cool rays
Flood Temples of freedom,
With wisdom's ways.



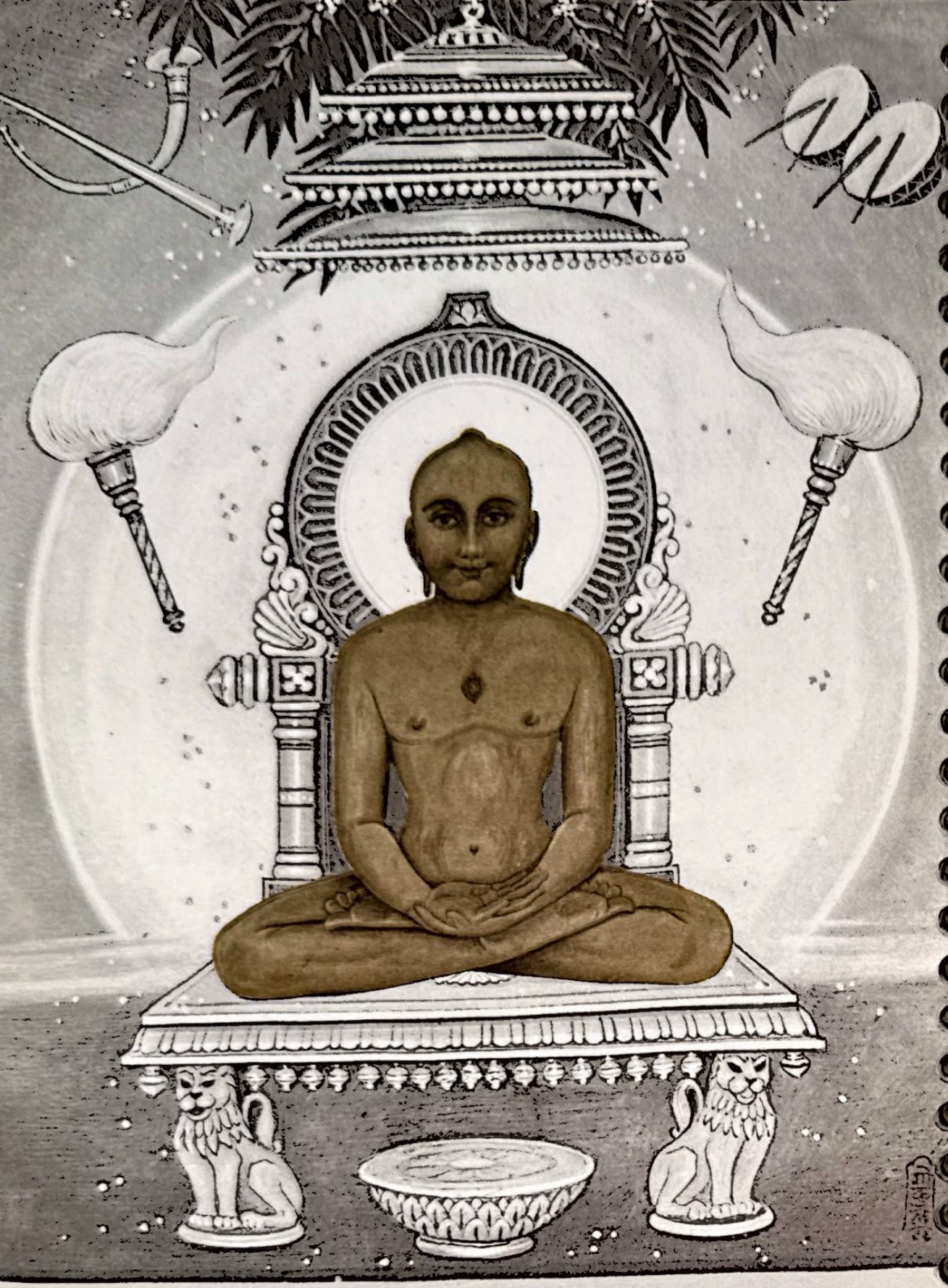
B: Kakandi. P: Sugriv & Shyama, O: Kakandi, E: Sametshikhar, C: White.
Suvidhi means true ritual of worship of which eight different stages are shown.

SHREE SUVIDHINATH

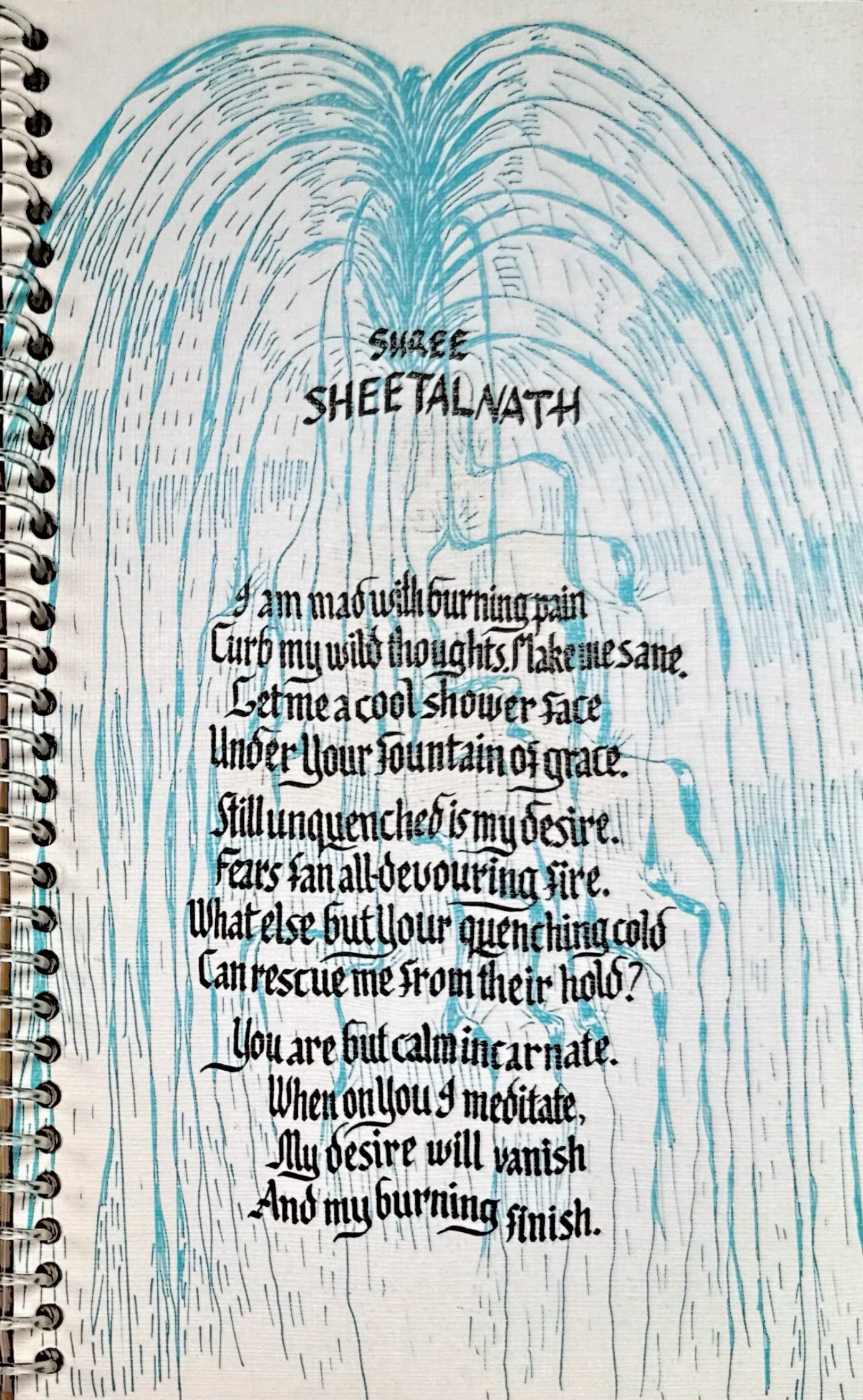
With all rites, I worship Thee,
Your Worship, Lord Suvidhi.
My heart full with high delight
On and on dancing I go
To Your temple and at the sight
Of my Lord, low down I bow.

With milk and water You, I bathe
And smear scented sandalwood paste.
Incense sticks I burn with camphor,
Garland You and rice grains I shower.
A little lamp I light and offer
You fruit on a silver platter.

As I worship, Joy comes my way,
Both sorrow and pain fly away.



B: Bhaddilpur, **P:** Dradharath & Nanda, **O:** Bhaddilpur, **E:** Sametshikhar, **C:** Golden. Sheetal means cool like a fountain of water.



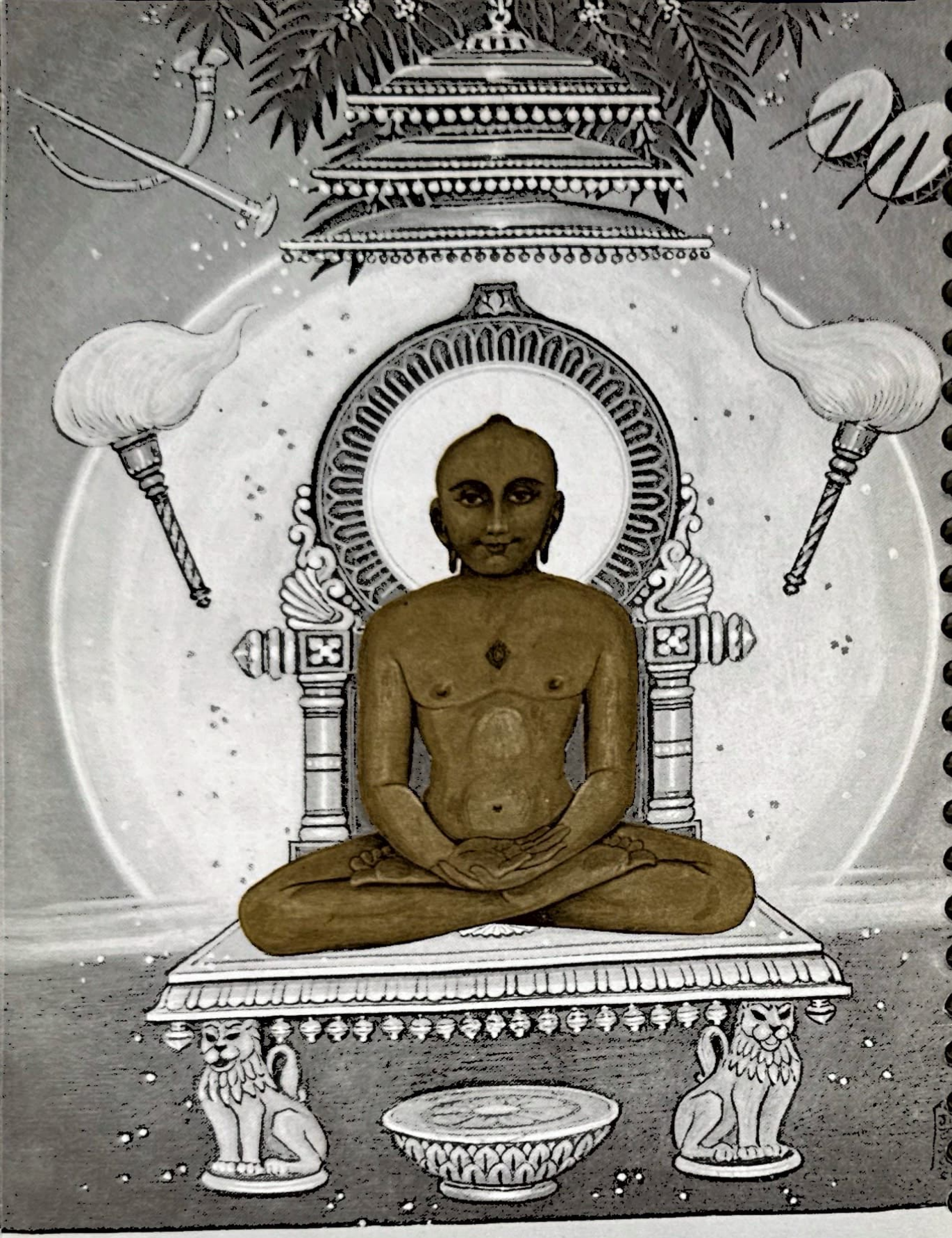
SHREE

SHEETALNATH

I am mad with burning pain
Curb my wild thoughts, Make me sane.
Let me a cool shower face
Under Your fountain of grace.

Still unquenched is my desire.
Fears fan all-devouring fire.
What else but Your quenching cold
Can rescue me from their hold?

You are but calm incarnate.
When on You I meditate,
My desire will vanish
And my burning finish.

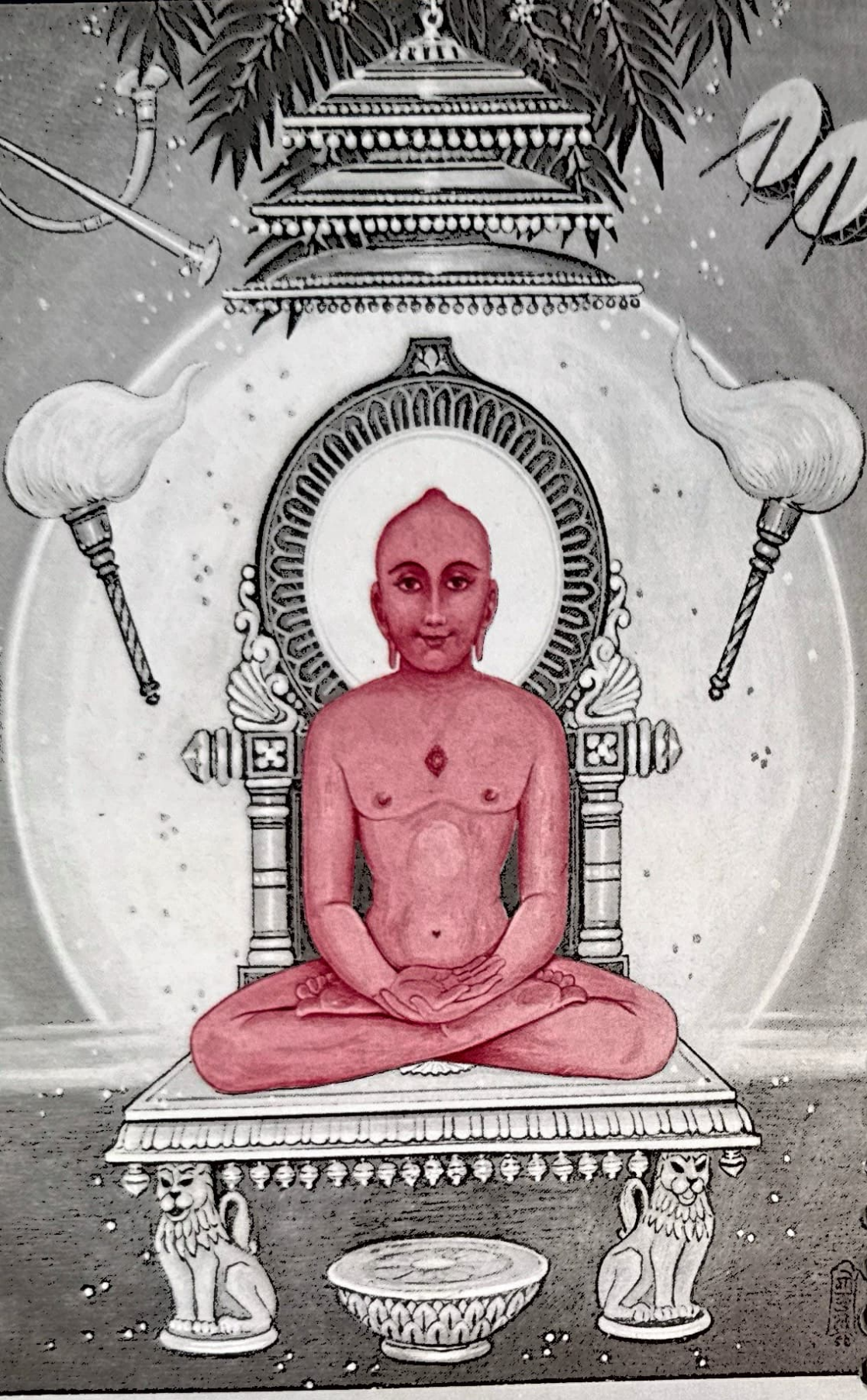


B: Sinhapuri, **P:** Vishnu & Vishnu, **O:** Sinhapuri, **E:** Sametshikhar, **C:** Golden.
Shreya means by the virtue of. His symbol is the rhinoceros.

SHREE
SHREYAANSNATH

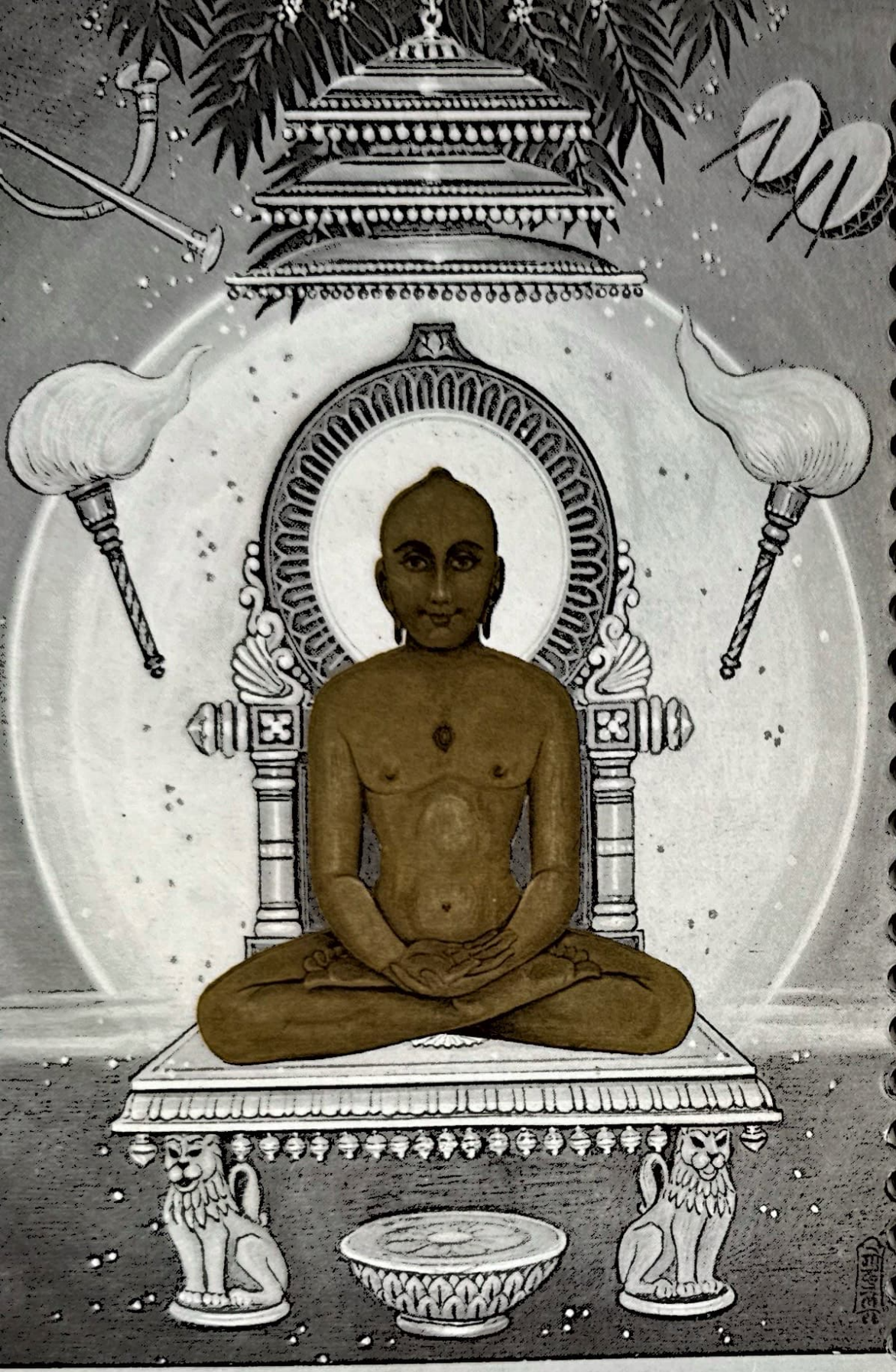
Auspicious, Fair
That I may gain
Even a grain
That I may get
O Best of men,
By Your worship,
O Focus of
Be in my heart.
The burden of
Soon me, my

Lord, I worship You,
Life's essence true.
of soul's happiness
is Your kindness.
I fully harness,
Your saintly goodness
soul's radiance,
In Your presence,
my deeds weakens.
salvation beckons.



B: Champapuri, **P:** Vasupujya & Jaya, **O:** Champapuri, **E:** Champapuri, **C:** Red. Vasu means a gem. The three gems of Jainism shown here are : The right faith, the right knowledge and the right conduct.

SHREE
VASUPUJYASWAMI
My Gem, I pray Thee,
To obtain gems three,
Peerless in worlds three.
You are purity Divine
For Your fragrance I pine
I adore You for all time
All my sins off to wash,
At Your holy home I pause
You of all are the cause.



B: Kampilyapur, P: Kritvarma & Shyama, O: Kampilyapur, E: Sametshikhar, C: Golden. Vimal means pure and clean like a mirror.

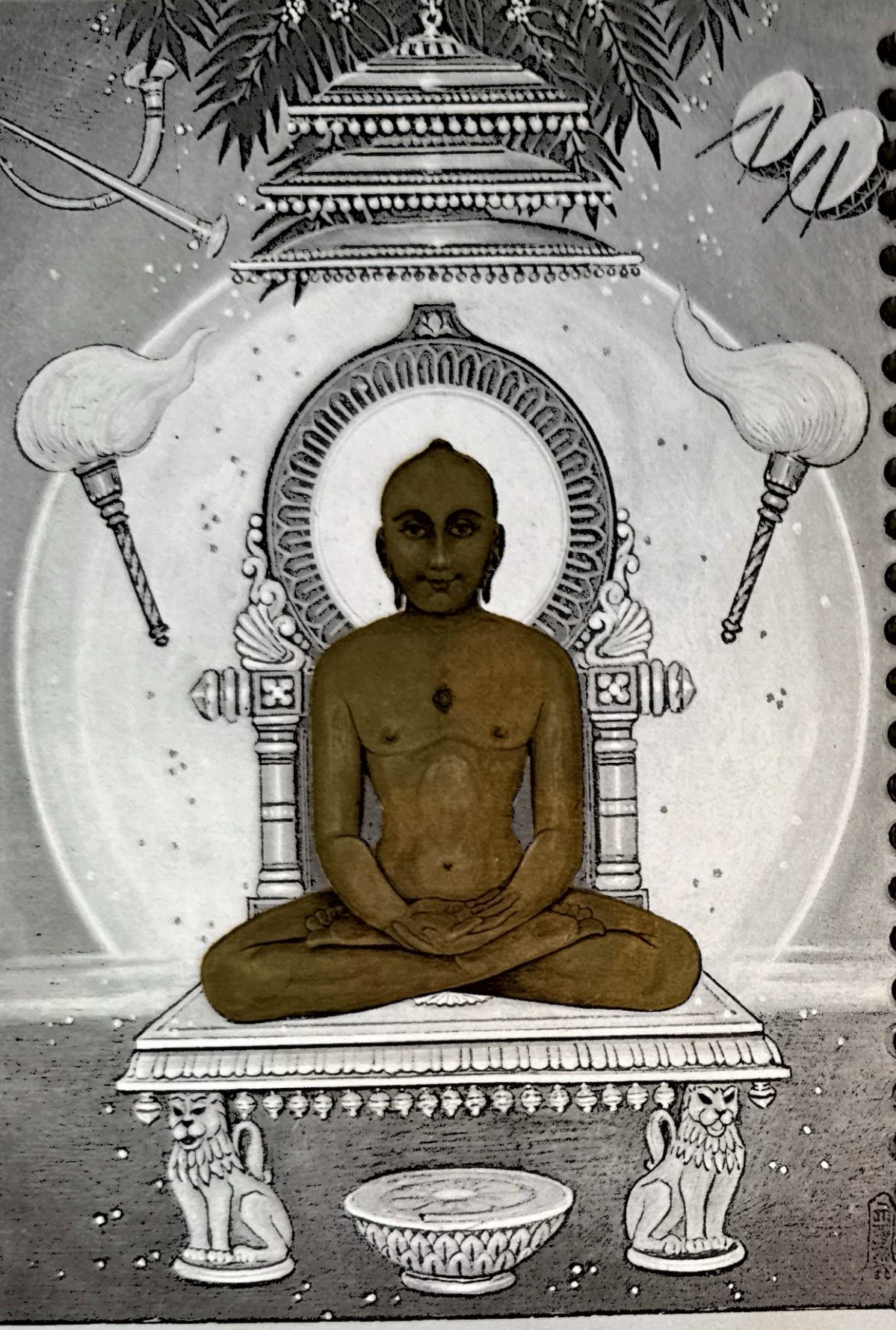
SHREE

VIMALNATH

Tell me how to come clean,
O my clean, Idol Pure.
Beaten though I had been,
Make me win now for sure.

I am an orphan
Seedily gone astray.
Who else but You can
Wash my sins away.

I must think only good
All evil off to ward.
If I cut the deadwood
And meditate, my reward
Will be salvation.



B: Ayodhya, **P:** Sinhasen & Suyasha, **O:** Ayodhya, **E:** Sametshikhar, **C:** Golden.
Anant is the eternal crescent seat or Siddha Sheela of Siddhas.

SHREE ANANTANATH

I bow before Thee, O Anantanath,
You and none but You are my true guide.
O Blessed Lord of this eternal path,
Lead me, lasting bliss, to find.

I long to be alone
In the lone hermitage.
I want for my very own
This bliss of ageless age.

Your virtues are endless
And You are my master.
With You is true happiness,
After You I hanker.

B: Ratnapuri, **P:** Bhanu & Suvrata, **O:** Ratnapuri, **E:** Sametshikhar, **C:** Golden.
Dharma is right conduct or religion having the wheel as its emblem.

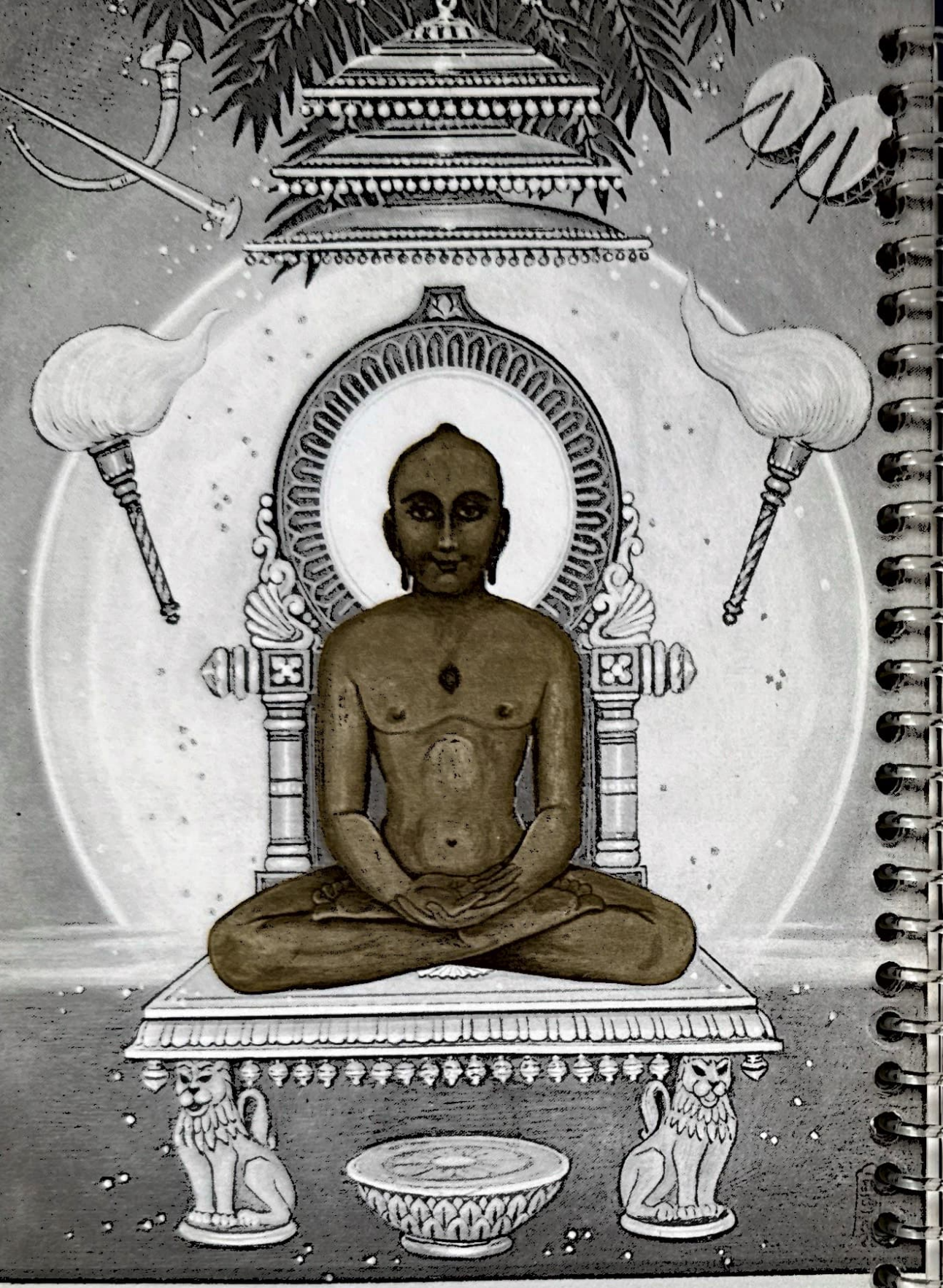
SHREE DHARMANATH

When You see me slip, fail and fall
With an unsure faltering gait
To hold me up, helpless I call
For Your help, O Keeper of faith.

At every step I slip off,
There is no dearth of excuse.
With luck I got my firm staff,
None but You are any use.

At every breath
I crave for wealth,
Nearing my death.
Oh, this worthless earth !

I was born all alone
And shall leave too alone.
You are the only saviour,
When lost, be my torch-bearer.



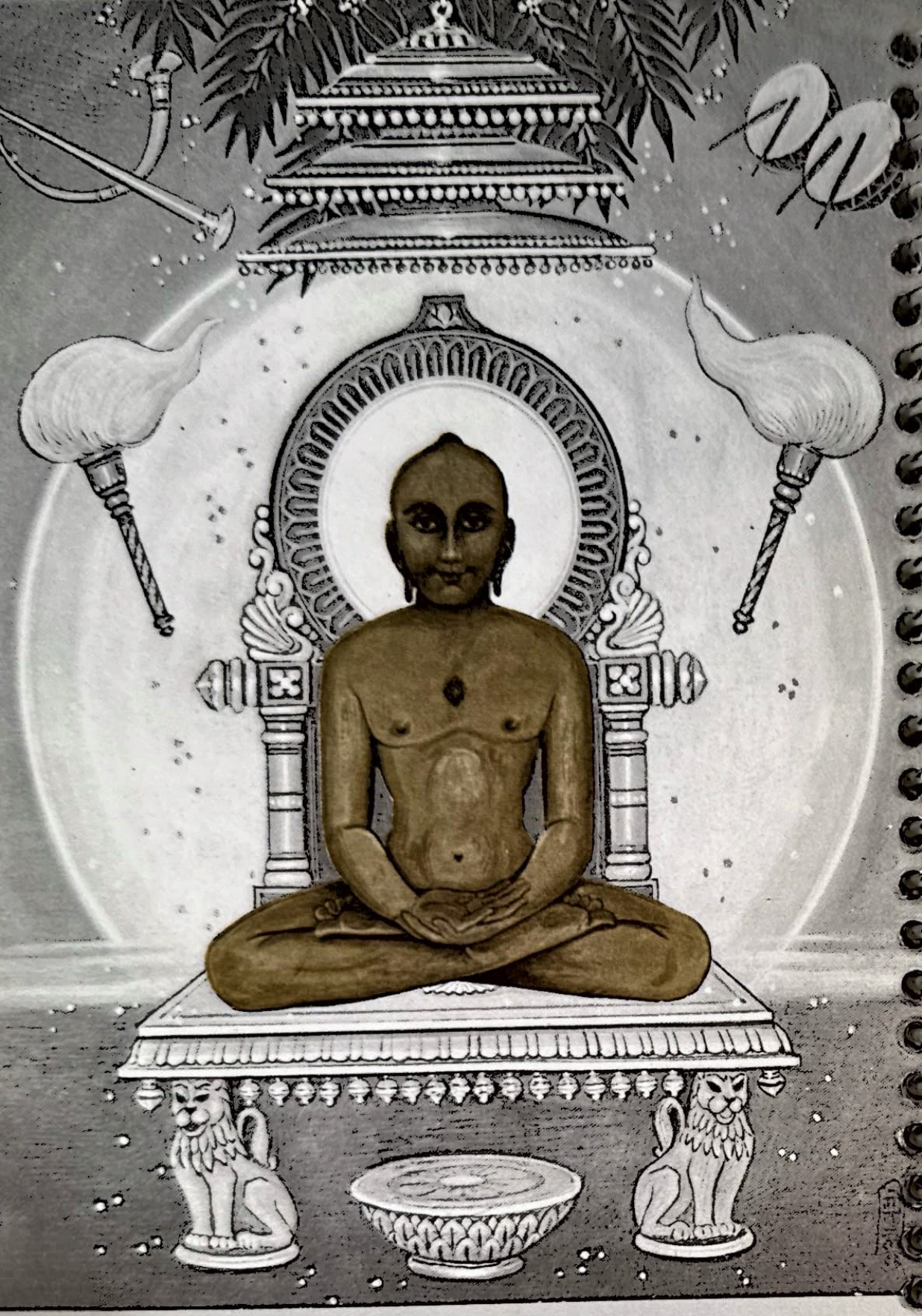
B: Hastinapur, **P:** Vishwasen & Achira, **O:**Hastinapur, **E:** Sametshikhar, **C:** Golden. Shanti means peace represented by Sudharas, an elixir which is being poured into holy vessels as shown here.

SHREE SHANTINATH

To be like You so calm and cool,
Prince of Peace, I drink elixir cool.

Bowing before Your feet, I turn
To You for the mind's master key
To fire my mind my deeds to burn
And to list myself to be free.

I keep daily vows to be sinless.
I keep a firm hold on mind.
By self denial I live selfless
And the Fifth Place I find.



P: Shoor & Shree, O: Hastinapur, E: Sametshikhar, C: Golden.
banner of a temple bring to the mind a holy festival.

SHREE KUNTHUNATH

Today is a great festival
O Kunthu, in Your holy temple.
In Your temple, the day I attend,
It does me good fortune portend.
My heart fills with devotion
For my life's elevation.
The temple makes my mind serene.
Its holy dust my sins does clean.
Rid of deeds my soul is light
And free to dance with delight.

B: Hastinapur, **P:** Sudarshan & Devi, **O:** Hastinapur, **E:** Sametshikhar, **C:** Golden. Aranath has won mastery over his inner enemies. The conflict within the mind is depicted by enmeshed lines. You can experience the conflict in your own mind by staring for a while at the centre of the swastika-like Nandyavarta which begins to vibrate.

SHREE

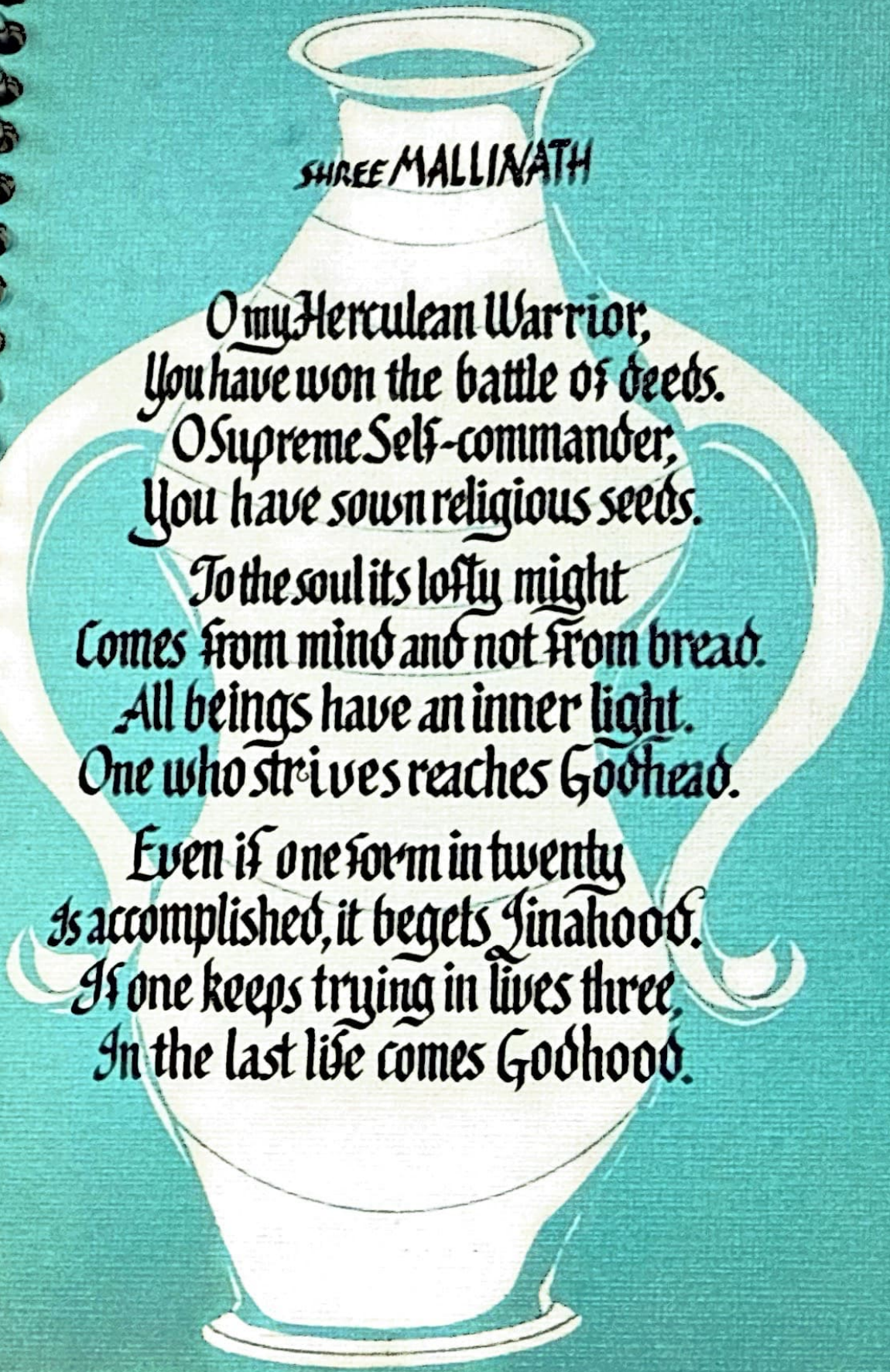
ARANATH

Inner enemies He wins.
I adore the Supreme Lord.
Mind-infecting four toxins,
Hiding in my heart of heart,
My will sabotage.

In the timeless internal feud
With the enemy within,
Beaten, bitten I am chewed
Crushed with deadly sin
Of stormy vintage.

I shed my heavy burden
Of ignorance with Your word
Of wisdom, sin I abandon
To reach Your holy abode.
Safe my soul to barrage.

B: Mithila, P: Kumbha & Prabhavati, O: Mithila, E: Sametshikhar, C: Blue. Malla is an athlete. By a strange miracle, this Tirthankar happened to be a female as suggested by the symbol of an auspicious jar with feminine character.



SHREE MALLINATH

O my Herculean Warrior,
You have won the battle of deeds.
O Supreme Self-commander,
You have sown religious seeds.

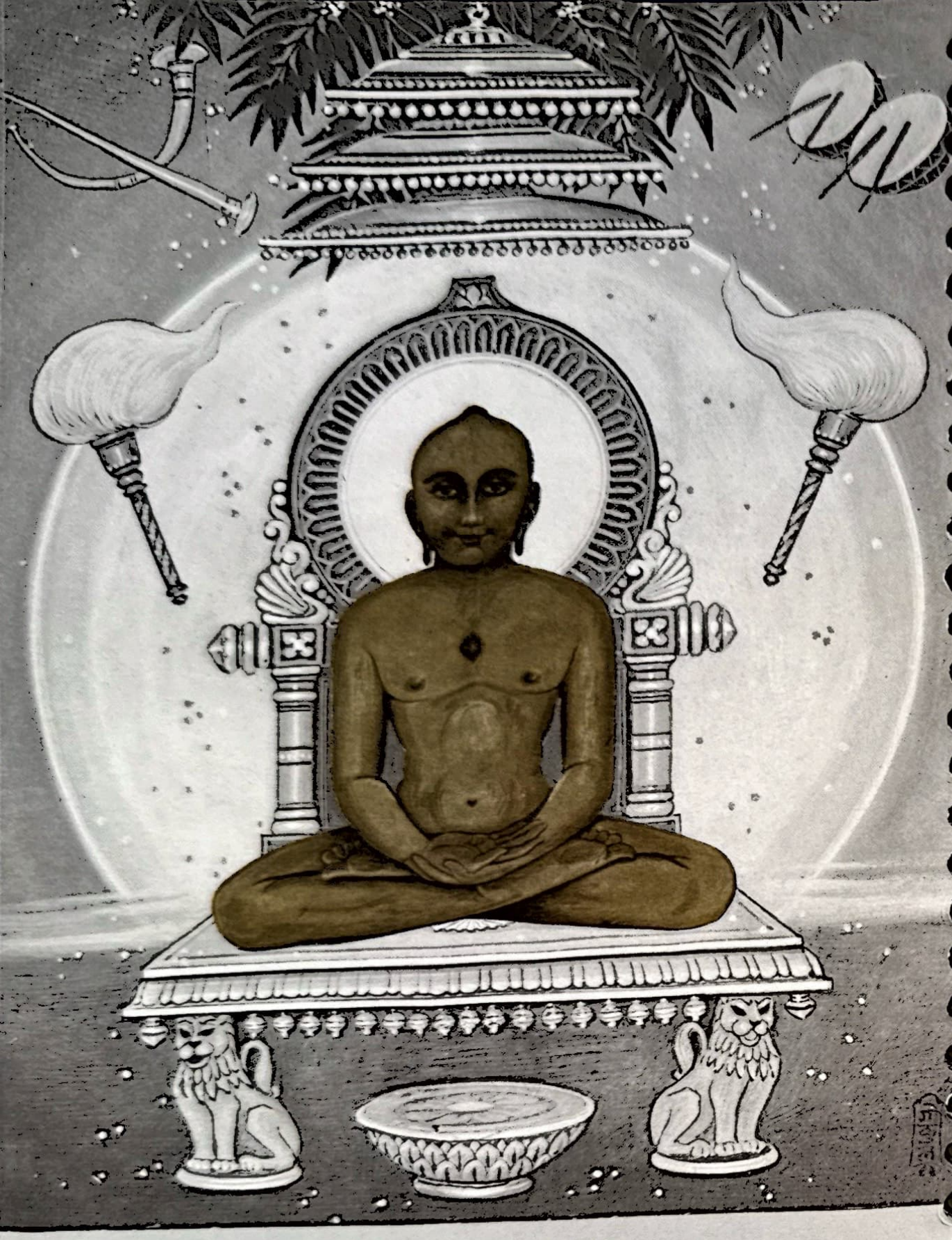
To the soul its lofty might
Comes from mind and not from bread.
All beings have an inner light.
One who strives reaches Godhead.

Even if one form in twenty
Is accomplished, it begets Jinahood.
If one keeps trying in lives three,
In the last life comes Godhood.

B: Rajgrahi, **P:** Sumitra & Padma, **O:** Rajgrahi, **E:** Sametshikhar, **C:** Dark. His symbol is the tortoise which draws itself into its shell away from the outer world, as did the Tirthankar through vratas which means vows.

SHREE MUNISUVRATASWAMI

O Lord of good vows,
My wish is to know
How to keep solemn vows.
Worldliness out to throw.
Fortunate are the initiate,
For them self denial in itself
Is bliss. Their sins mitigate
To leave behind a purer self.
Handcuffs of love
To break are too tough.
How will-power to get
To escape my net?



B: Mithila, **P:** Vijay & Vapra, **O:** Mithila, **E:** Sametshikhar, **C:** Golden. Naminath is the master of politeness, so the lines of His poem make a bow as does His symbol, the blue lotus.

SHREE NAMINATH

Bow to the Lord
More potent
Is humbleness
Mighty deeds

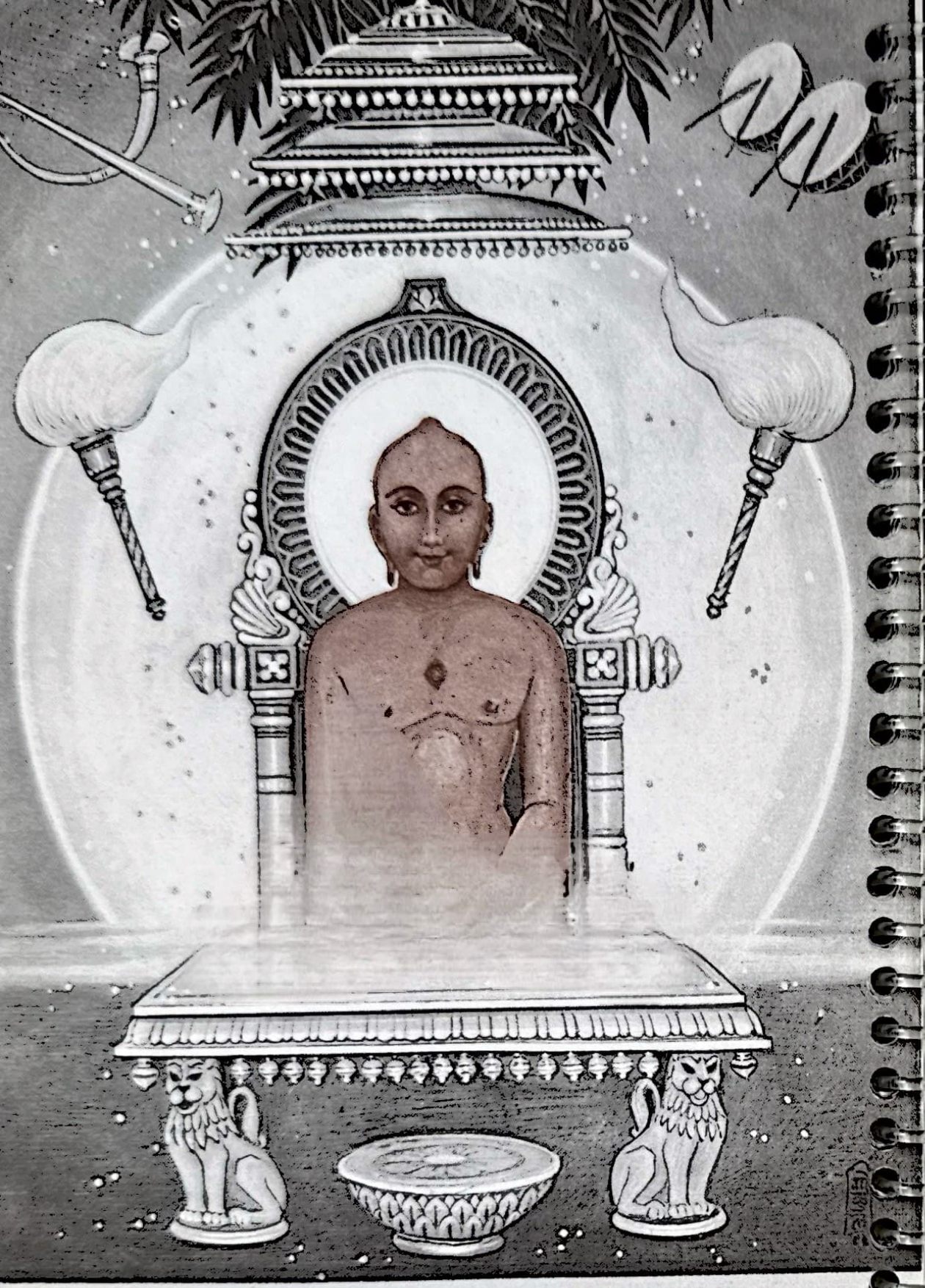
Humble,
than treasure
to crumble
to powder.

Civility
Humility
Salvation is
Through

is obeisance.
is obedience.
reached surest
being modest.

Were I to sing, in
All my life long,
Of Your virtues,
To reach their

Your praise,
deeply enrapt,
my soul to raise,
end, I am not apt.



B: Shourpuri, **P:** Samudravijay & Shivadevi, **O:** Girnar, **E:** Girnar, **C:** Dark.
Giving up the crown and mace of a king, He embraced the staff of a saint.

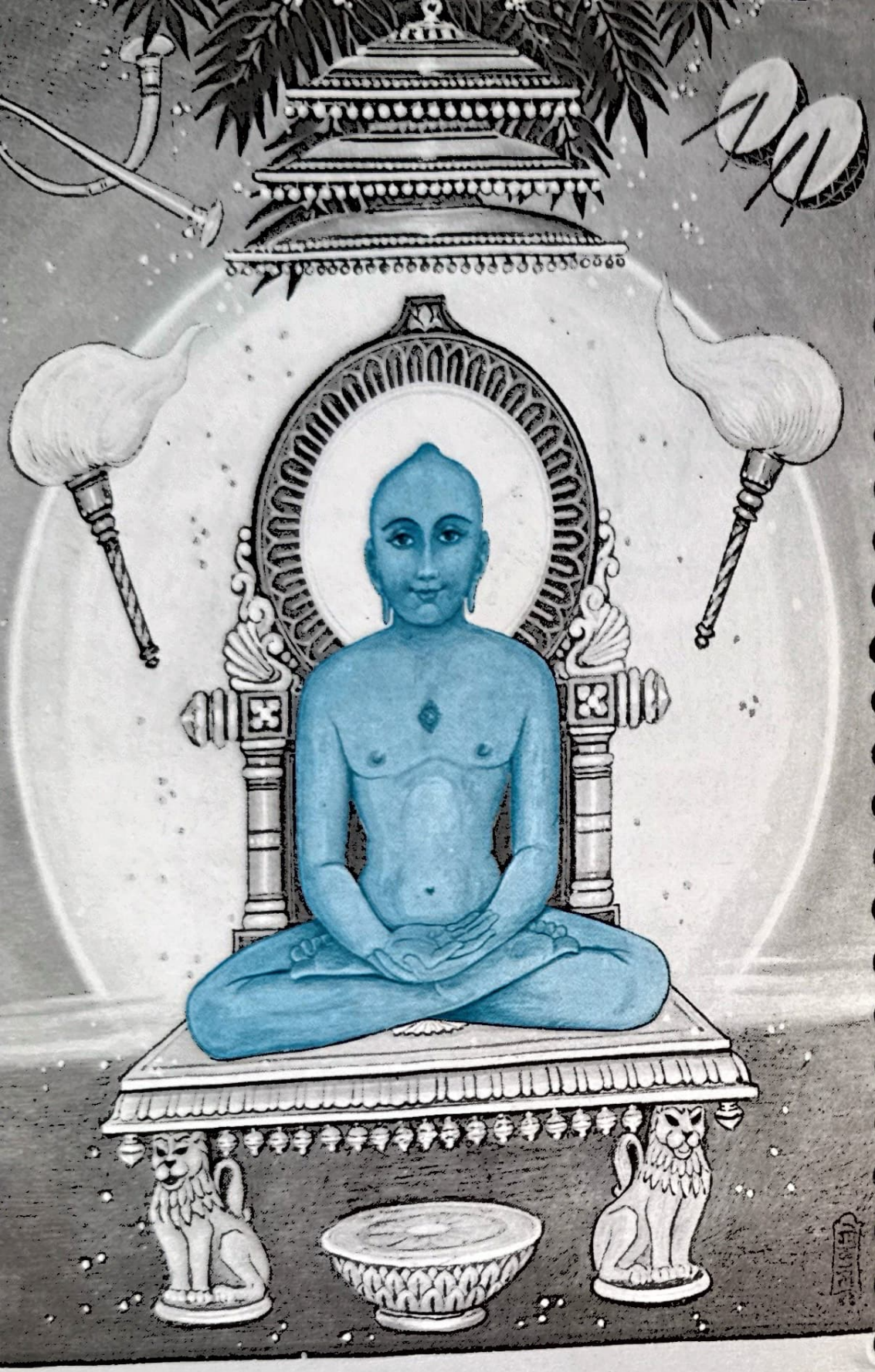
SHREE NEMINATH

The little child grew to be Lord Neminath,
Giving up pleasures, to be a great saint.

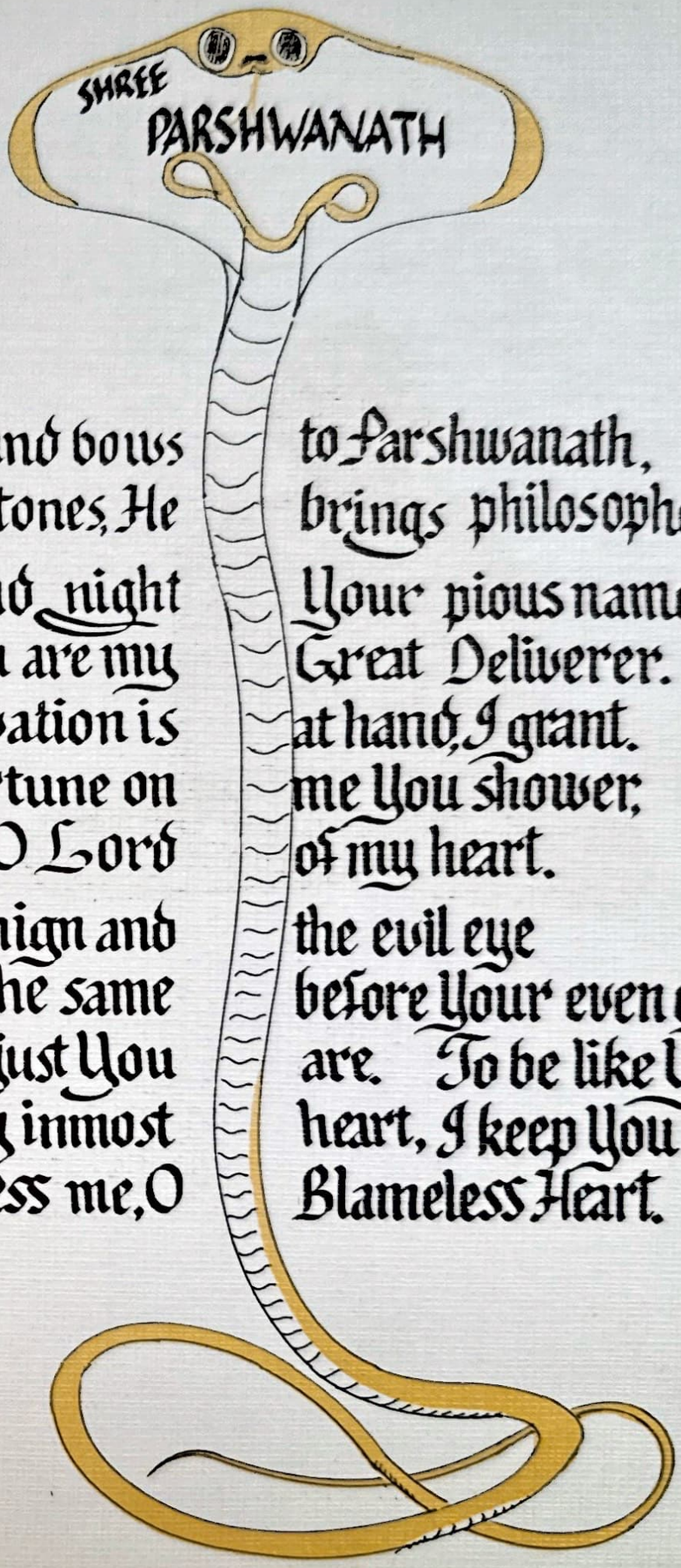
Love's path, a silken snare,
Catches the pilgrim unaware.
Nemi spurned love, to be a great saint.

Self-denial makes deeds
Pure and to progress leads.
Nemi learnt this, to be a great saint

Dark of skin yet with omniscience
Shined with pure conscience.
So was raised, to be a great saint.



B: Varanasi, P: Ashwasen & Vamadevi, O: Varanasi, E: Sametshikhar, C: Blue. His symbol is the cobra, the guardian against evil forces. Paras also means, the philosopher's stone which turns base metals to gold.



A thousand bows to Parshwanath,
To stones, He brings philosopher's art.

Day and night Your pious name I chant.
You are my Great Deliverer.
Salvation is at hand, I grant.
Great fortune on me You shower,
O Lord of my heart.

The benign and the evil eye
Are the same before Your even eye.
Oh, how just You are. To be like You
In my inmost heart, I keep You
Bless me, O Blameless Heart.

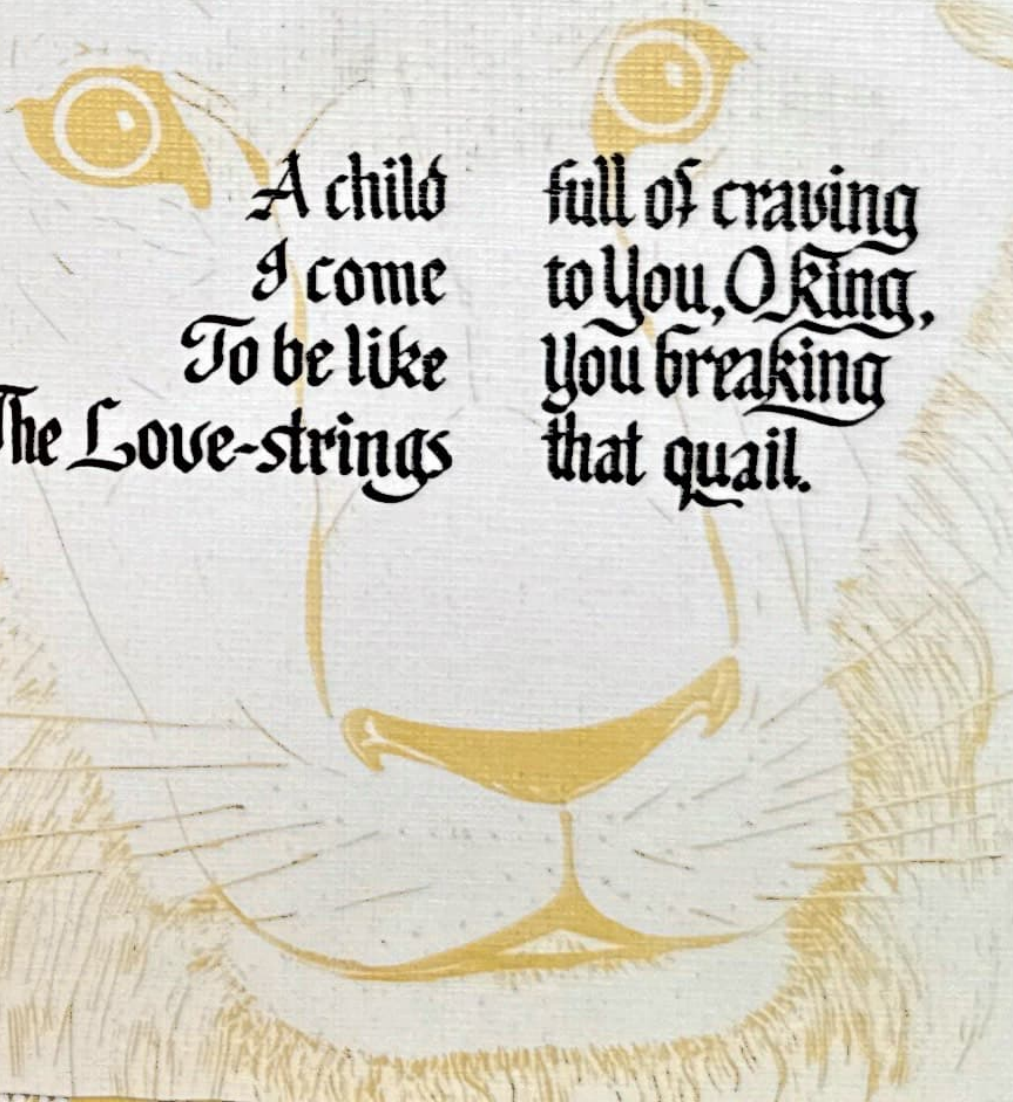
B: Kshatriyakund, **P:** Siddhartha & Trishala, **O:** Rajuvalika, **E:** Apapapuri, **C:** Golden. Mahavir is a brave warrior like the lion which is His symbol.

SHREE MAHAVIRSWAMI

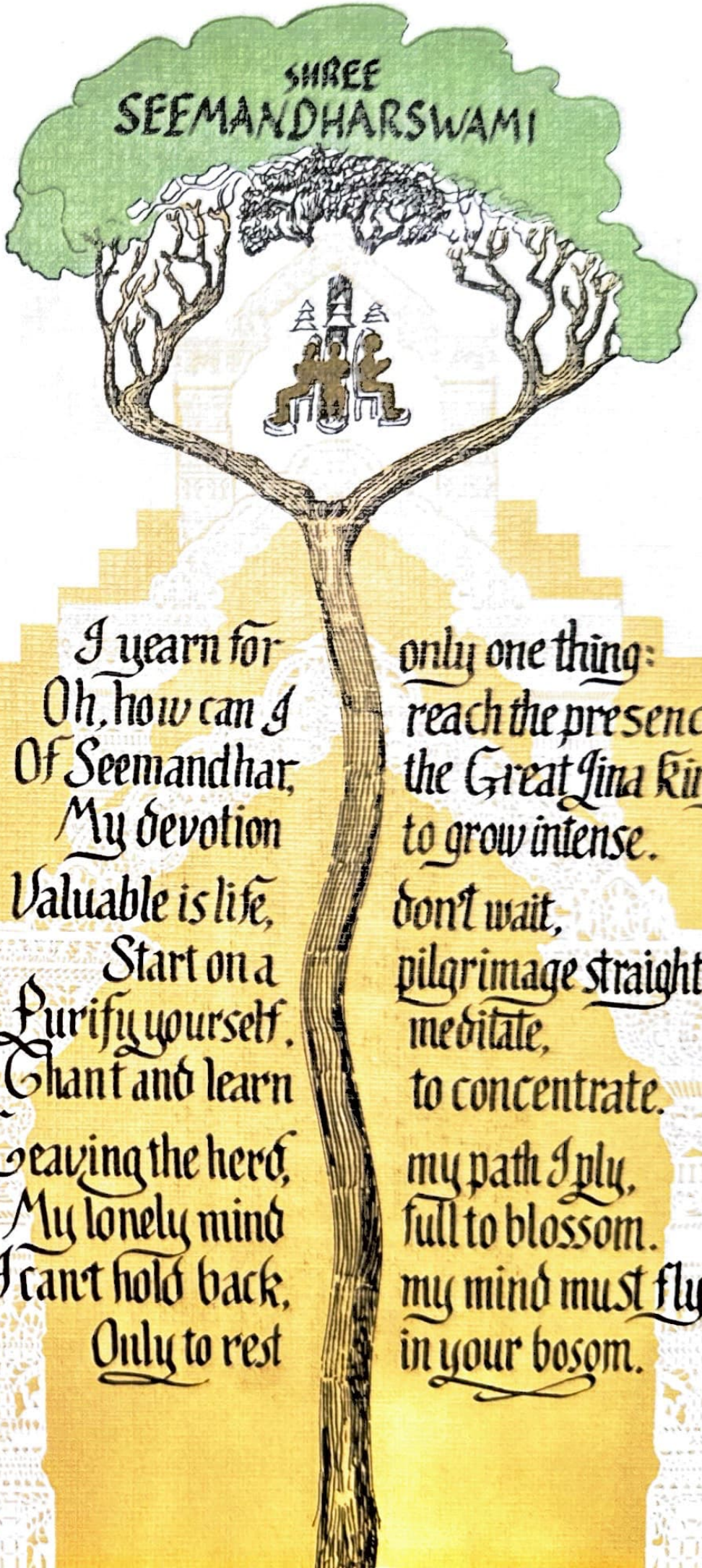
'Veer, Veer, whom to call?'
So does Gautam wail.
Tears shed by Love-ties all
In lonely travail.

Delicate bonds of love
Tie all beings frail
Or strong. They are touch.
Never they fail.

A child full of craving
I come to You, O King,
To be like You breaking
The Love-strings that quail.



B: Pundrikini, East Mahavideh, **P:** Shreyans & Satyaki, **C:** Golden. Seemandhar is giving discourse seated on the precious throne supported by the three-tiered, bejewelled Samavasaran shaded by an Ashoka tree.



I yearn for only one thing:
Oh, how can I reach the presence
Of Seemandhar, the Great Jina King,
My devotion to grow intense.
Valuable is life, don't wait,
Start on a pilgrimage straight,
Purify yourself, meditate,
Chant and learn to concentrate.
Leaving the herd, my path I ply,
My lonely mind full to blossom.
I can't hold back, my mind must fly
Only to rest in your bosom.

THE PURPOSE OF CHOVISHI

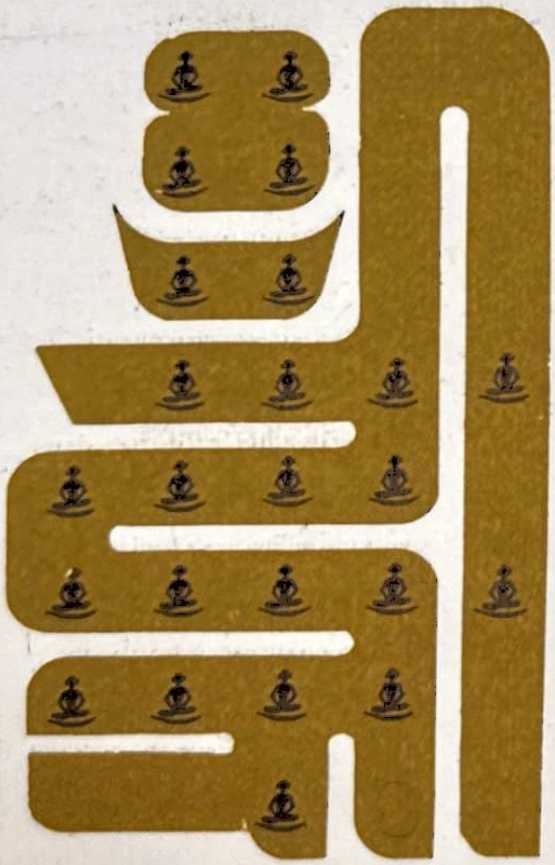
Lord Shree Mahavirswami gave his last discourse in Pavapuri. It is known as Shree Uttaradhyayan Sutra. In it, in the chapter called Samakit Parakram, a disciple asks Lord Mahavir—

O Lord!

What does one gain by praising the twentyfour Tirthankars?

The Lord said-

The Praise of the twentyfour Tirthankars
Progressively makes purer the Right Faith.



GLOSSARY

1. ACHARYA (आचार्य): Head of a group of saints.
2. ARHANT/ARIHANT (अरहंत) : He is the preceptor reviving the sacred tenets of Jainism after achieving omniscience through total elimination of karma which obscures knowledge.
3. CHETANA (चेतना) : Life energy.
4. DEED (कर्म) : Subtle matter gathered by soul because of any activity either by mind, speech or body.
5. FIFTH PLACE (पंचमगति) : Where liberated souls rest above the universe. For the other four existences refer to 7 below.
6. FIVE VENERABLES (पंचपरमेष्ठी) : (i) Arihant, (see 2), (ii) Siddha, (see 25), (iii) Acharya (see 1), (iv) Upadhyay (see 28) and (v) Sadhu (see 23).
7. FOUR STATES (चउगति) : Four existences for (i) Celestial beings, (ii) Human beings,(iii) Sub-human beings such as beasts, birds etc., (iv) Hellish beings.
8. FOUR TOXINS (चार कषाय) : (i) Anger, (ii) Pride, (iii) Deceit, (iv) Avarice. These are the four main passions which defile the soul most with karmic matter (see 4).
9. GAUTAM (गौतम) : Name of Lord Mahavir's apostle, the first among His eleven.
10. GEMS THREE (त्रिरत्न) : (i) Right faith, (ii) Right knowledge and (iii) Right conduct. A combination of these three leads to liberation of the soul from karmic impurities (see 4).
11. GUNASTHAN (गुणस्थान) : Spiritual stage. There are fourteen spiritual stages which trace the progress of the soul from delusion to the highest perfection.
12. HREEM (ह्रीं) : One of the fundamental benedictory roots of invocation embodying twentyfour Tirthankars.

VIEWS ON JAINISM

If anyone has practised to the fullest extent and propagated most the doctrine of *Ahimsa*, it was Lord Mahavira.

-Mahatma Gandhi

Jainism is existing from beginningless time. This fact is indisputable and free from difference of opinion. There is much historical evidence on this point.

-Lokamanya Tilak

Jain teachings are appealing to me much and that I wish to be born after death in a Jain family.

-George Bernard Shaw

Jainism has contributed to the world the sublime doctrine of *Ahimsa*. No other religion has emphasised the importance of *Ahimsa* and carried its practice to the extent that Jainism has done.

-President Dr Rajendra Prasad

Mahavira proclaimed in India that religion is a reality and not a mere social convention.

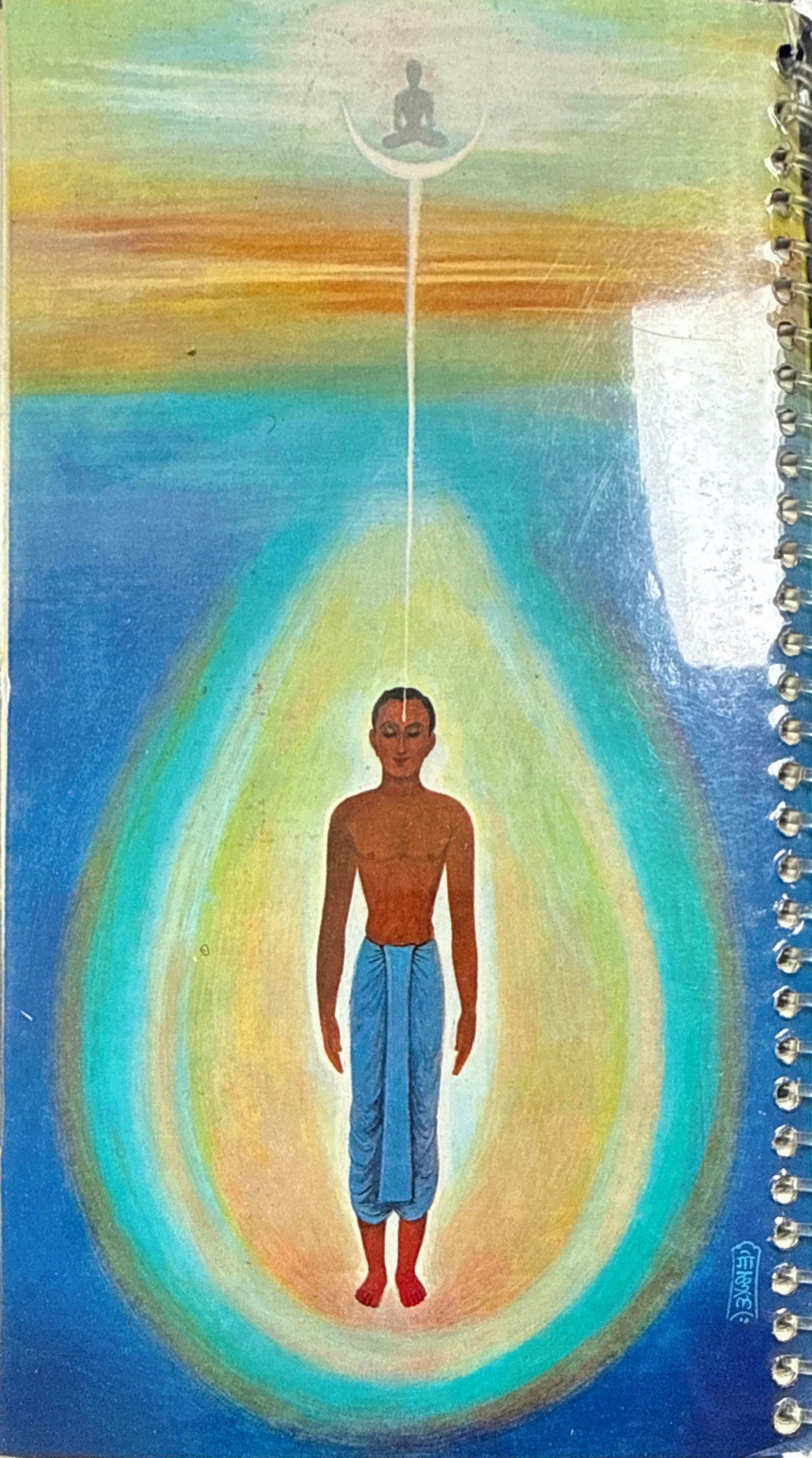
-Rabindranath Tagore

In conclusion, let me assert my conviction that Jainism is an original system, quite distinct and independent from all others.

-Dr Hermann Jacobi
A German Scholar on Jainism

Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances, the more the Jain teachings will be proved.

-L P Tessitori
An Italian Scholar on Jainism

सिद्धाणं, बुद्धाणं, पार-गयाणं, परंपर-गयाणं।
लोअग्गमुवगयाणं, नमो सया सव्व-सिद्धाणं॥

Those who have attained liberation, Omniscient, those who have gone beyond worldly life, those who have achieved salvation through gradual self-development and those who have reached the zenith of the cosmos, I bow to all of them for ever.